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REVIEW, &c.

From the Philadelphian.

REVIEW AND VINDICATION.—No. VI.

"The present state of the Presbyterian Church—*No.* 3, *Christian Advocate, September*, 1831."

MR. EDITOR—My present number is a reply to a personal attack, and must, consequently, lead me to speak somewhat more freely of myself, than accords either with my feelings or my general usage. So far as the editor has dealt in general and indiscriminate censure and condemnation, it would certainly be labour lost to attempt a reply. It is of very little consequence, and it will be esteemed so by the community, that Dr. Green has recorded, that he "never did witness any thing, which" in his "judgment ever approximated to the partiality and party feeling glaringly manifested by the last Moderator of our General Assembly;" and it would amount to no more nor less, should I enter my personal dissent to this opinion. This course is too *childish* for men of full age, and too much like the malevolent bickerings of the world, for the ministers of the Prince of Peace. I "have not so learned Christ;" I cannot so understand our own duties toward each other, as presbyterian ministers, by any fair and honest construction of the excellent standards of our church. So far, however, as the editor has undertaken to publish facts, it will not be a deviation from the course of strict propriety, for me to bestow upon his statements, a respectful notice. This production consists very much of preliminaries and general principles, with which I cheerfully concur in sentiment; and almost the only suggestion which naturally arises in the mind of a critical reader, in the perusal, is, that his *portico* is somewhat larger than his *edifice*. This is an error not uncommon with those who make a false estimate of their materials for the structure, or their capital for its completion.

The first specific charge of mal-administration, preferred by the Advocate against the Moderator of the last Assembly, was in the appointment of the committee in the case of brother Barnes. Till I read the Advocate, I supposed the appointment of the committee had given universal satisfaction. It was publicly declared on the floor of the house, that "a better committee, and one more satisfactory to both parties, could not have been selected;" and if I mistake not, "the SECRETARY stood" not "alone," in the expression of this opinion. It would seem, too, that the Moderator came very near pleasing even Dr. Green, in this selection, as his objection respects one member only of that committee. "On this committee, (to the members of which, in general, we make no exception), the Moderator placed one of the delegates from Connecticut, a resident, when at home, of the city of New-Haven." The editor censures the Moderator for making this "appointment;" and the Rev. Mr. Bacon, the individual intended, for his "acceptance" of it. From the singular phraseology employed on this subject, one is a little at a loss to ascertain the precise point of the editor's objection. It may be in part *geographical;* the person in question we are told, was from "Connecticut;" and Connecticut is in NEW-ENGLAND. Or the exception taken may be of a character more minute and local, and hence be termed *topographical*. The latitude and longitude of this member, "when at home," corresponds precisely with the latitude and longitude of "NEW-HAVEN," where the Christian Spectator is published. Or the whole objection may turn on the circumstance, that Mr. Bacon was a delegate from a Congregational Association, represented in the General Assembly. If this latter was the *only* objection, then why this particularity about *Connecticut*, and *New Haven*, and the *Christian Spectator?* Or must we, in simple honesty, regard the mention of these things, merely as constituting an appeal to sectarian or local prejudice? But overlooking these *little* things, I would ask, why the Moderator should be condemned by Dr. Green, as having committed an act, in this appointment, which "was in a high degree *improper*, if not *absolutely unlawful*," when it was in accordance with the established usage of the Assembly, and in the track of his predecessors in office? I shall give a few examples from many, which might easily be furnished.

In 1821, the Rev. Dr. Hill, Moderator, placed upon the committee of bills and overtures—one of the most important committees of the house—the Rev. John H. Church, delegate from the General Association of New-Hampshire.

In 1822, the Rev. Obadiah Jennings, Moderator, placed the Rev. Joshua Bates, D. D. a delegate from the Convention of Vermont, upon two committees, whose business, in several respects, bore a strong resemblance, to that entrusted to the committee appointed in the case of the Rev. Mr. Barnes. The *first* was the committee to whom was referred, "A paper, signed by a number of ministers and elders, *complaining of the prevalence of errors in doctrine*." On this committee, the Rev. Dr. Bates was one of *five* members, and associated with Drs. Rice, Hill, and Coe, and Mr. Lansing.—And this committee, consisting of *four* presbyterian commissioners, and *one* congregational delegate, tell us what the constitution of our church *does*, and what it *does not* mean; and their report, I well recollect, was read by the *same congregational delegate*, and adopted by the Assembly.—The *second* appointment of Dr. Bates, to which I have alluded, was on the committee to whom was referred "a letter from Thomas B. Craighead, accompanied with a printed pamphlet." Here Dr. Bates was associated with Messrs. Price and Magraw, and was *one* of *three* constituting the committee.—Here the words of the Advocate, employed in describing the case of brother Barnes, are strictly applicable. "The subjects, moreover, referred to this committee, involved several constitutional questions, as well of doctrine as of ecclesiastical order in the presbyterian church, and of vital importance in both cases." And this committee, consisting of one Congregationalist to two Presbyterians, and to whom were referred "several constitutional questions" of "vital importance," reported that Mr. Craighead had "just grounds of complaint, in regard to the proceedings of the General Assembly of 1811, in his case; and that the sentence of the Assembly being founded in error, ought to be considered null and void;" and the Assembly of 1822 adopted this report.—And yet, in these appointments, I have never heard that the *father of the church*, and the self constituted guardian of her purity and "ecclesiastical order," has ever arraigned, and publicly condemned the Moderator of 1822, as he has the Moderator of 1831, as having done what was "*in a high degree improper, if not absolutely* UNLAWFUL."—Never were cases more in point than the two here cited.

In 1823, the Rev. Dr. Chester, Moderator, appointed Rev. Mr. Hoyt, a delegate from the *Convention of Vermont*, a member of the committee, on "A communication signed by Mrs. Susan V. Bradford and others, executors and trustees of the will of the late Dr. Boudinot." This business concerned the presbyterian church exclusively.

In 1824, when Dr. Green himself was in the chair, he appointed the Rev. Mr. Beach, a delegate from Connecticut, on the committee on bills and overtures. This committee guard the very avenues to the highest court in the presbyterian church.

In 1825, Dr. Rowan, Moderator, appointed Rev. Mr. Cuyler, from the reformed Dutch church, a member of the judicial committee; and Rev. Mr. Perry, of Connecticut, a member of the committee of bills and overtures. Here is a delegate from a body *which never had a vote in the Assembly*, appointed a member of the JUDICIAL committee; a committee whose business relates entirely to the *constitution* and *discipline* of the presbyterian church.

In 1826, Dr. McAuley, Moderator, appointed the Rev. Dr. E. Porter, of Mass. and Rev. C. A. Boardman, of Conn. on the committee of bills and overtures.

In 1827, Dr. Herron, Moderator, appointed the Rev. William B. Sprague, a delegate from the General Association of Massachusetts, on the "committee to draught a pastoral letter to the churches and people under the care of the General Assembly."

In 1828, Dr. Ely, Moderator, appointed the Rev. Grant Powers, delegate from the General Association of New-Hampshire, and the Rev. Sylvester Holmes, delegate from the General Association of Massachusetts, on the committee of bills and overtures. He appointed the Rev. Thomas Shepherd, another delegate from Massachusetts, on the "committee to deliberate on the propriety of opening a correspondence between the General Assembly and the Protestants of France."

In 1829, Rev. Benjamin H. Rice, Moderator, appointed Rev. James Bradford, delegate from the General Association of Massachusetts, a member of the judicial committee.

In 1830, Dr. Fisk, Moderator, appointed Rev. Joshua L. Williams, a delegate from the General Association of Connecticut, on the committee of bills and overtures; and Rev. Daniel A. Clarke, from the General Convention of Vermont, on the judicial committee.

From the references which embrace the period of ten years, we learn, the uniform and undeviating usage of the Moderators of the General Assembly, in appointing the delegates of corresponding bodies, on the important committees of the house. In this selection of precedents, I have said nothing of the appointment of corresponding delegates, on committees for preparing narratives, and many others of inferior importance, and have selected those only which relate strictly to the *business* of the presbyterian church. But the editor lays much stress on the circumstance, that the Connecticut "delegate, by a recent arrangement, had lost all right to a vote in the house." But this is a consideration never regarded by any Moderator of the General Assembly. It has been the uniform practice to appoint the delegates from corresponding bodies as members of committees, just as other members of the house; and no distinction has been made between those delegates who had a right to vote in the Assembly, and those who by "arrangement have lost all right to a vote," and those who never had any such claim. This distinction was never regarded by any Assembly, nor by any Moderator; and the censure passed by Dr. Green on the last Moderator is one, which, if he deserves it at all, he deserves only in common with his predecessors in office for many years past, and with Dr. Green himself. It is always an unhappy circumstance for a man to be, at the same time, both judge and culprit, and to fall by that sentence which he pronounces upon another. See Rom. ii, 1.

As Dr. Green has been very unsparing in his censures upon the Moderator, for what he considers conduct "*in a high degree improper, if not absolutely* UNLAWFUL," in appointing Rev. Mr. Bacon on this committee, I will avail myself of this occasion, to let the churches know a few things respecting the editor's interference in the appointment of this committee; and which may, perhaps, throw some light on the Doctor's dissatisfaction that Mr. Bacon was one of its members. Just as the question on commitment, in the case of Mr. Barnes, was to be taken, Doctor Green commenced certain remarks, which had a bearing on the mode of appointing the committee in question, and which led the Moderator to call him to order, and Dr. Ely, one of the complainants, to observe, that if the committee of reference were not appointed in the usual way, that is, by the chair, the case would not be referred.—Dr. Green acquiesced; but as soon as the question was decided in favour of referring the case, and the house had ordered that the committee should consist of *eleven* members, the Doctor handed me a slip of paper containing *five* names, (not quite *half* the number of the whole committee), and remarked very pleasantly, "If you will put these on, I care not who the others are." The Moderator had already selected *seven* members, in anticipation of the commitment, and supposing that this number might probably be ordered by the house. *Two* of Dr. Green's *five*, were included in the Moderator's *seven;* and in adding *four* names more to complete the list required by the Assembly, the Moderator did not think proper to take any one of the Doctor's remaining *three*. This was probably one of the tender points with the editor, respecting this committee. Whether it was proper or "*improper*," lawful or "*unlawful*," for Dr. Green, as a party that had voluntarily relinquished all right to speak and act, in this case, to attempt in this manner, secretly to touch the very mainspring of motion, by endeavouring to make an interest with the Moderator, and through him, to secure some additional weight in the committee, in favour of his side of the question, I shall not pronounce an opinion, but refer it to the common sense and moral discrimination of the church to decide.

The next specification of the Advocate against the Moderator, is in the following words:—"The second appointment of a committee which we shall notice, and in which the partiality of the Moderator was apparent, was that to which was assigned the nomination of a new Board of Missions." But how does the editor support this allegation of "*partiality?*" I answer, he does it in his usual way, by a round assertion, which would establish the charge beyond a contradiction or doubt, if it were only *true*. "This important committee was *entirely* composed of those who were disposed to report, and actually did report, a nomination of a new Board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing Board of the General Assembly. A *few*, and *but a few*, of the members of the existing Board, were not displaced." How could Dr. Green make these statements? Was he *ignorant of the facts*, or did he mean to *misrepresent them?* I am sorry to ask these questions; but the state of the case requires that they should be propounded. Is it true, that this "committee was *entirely* composed of those" who wished a new Board, "*hostile* to the existing Board of the General Assembly?" Did not Dr. Green know that Rev. Mr. Bronson, a member of this committee, was one of their own missionaries? Can the Doctor fix on one act, that shows that Rev. Mr. Riddle, of Virginia, entertained any hostility to the Assembly's Board? If so, let him tell us what it is! I might ask the same questions concerning the views of other members of that committee, but the best criterion of their feelings is furnished by their report. *Did they actually report* a nomination of a new Board, "*hostile* to the existing Board of the General Assembly?" I answer, no; unless that Board is "*hostile*" to itself; for a *majority* of the old Board were retained in the nomination made by that committee. I know Dr. Green has said, "A few, and *but a few*, of the members of the existing Board were not displaced;" but this is not correct. The old Board consisted of 171 members, and 99 of these were on the nomination presented by the committee; consequently 72 persons only were proposed for the new Board, who were not members of the old. Is it true that 99 are "a *few*, and *but a few*," compared with 171? Is it true, that a new Board, composed of 99 members of the existing Board, and 72 additional members, giving a majority of 27 of the old members, would be "hostile to the existing Board of the General Assembly?" These questions need only be asked; they answer themselves. It is utterly astonishing, that Dr. Green should make statement after statement, without having taken any pains, as would seem, to inform himself in relation to the facts which he professes to record. His narrations appear to be the mere *web*—both warp and woof—of his own *feelings* and *fancies*.

It was the object of the Moderator, in appointing this committee, to make it of such a character, that the nomination for the new Board should fairly represent the presbyterian church. This is not the fact in relation to the present Board. A large majority belong to *one party*, and the one too which was the *minority* in the last Assembly; and yet it is called the "*Board of Missions of the General Assembly of the Presbyterian Church*." This selection must have been made with deliberate and special reference to party views and purposes; for in some large Synods, *almost all the members* are of the Old School, or High Church; and the balance of power has been cautiously preserved and guarded in and round the centre of action. These are statements, the truth of which any reader may ascertain, by examining the Board. To break up this *party* organisation of the Board, and to change its *exclusive* character into one more *liberal* and *fraternal;* to make the Board what it purports to be, the organ of the *church*, instead of the organ of a *select part* of the church, was the object of the Moderator in the appointment of this committee, and was the object of the committee in their nominations; and if the *minority* in the last Assembly had been willing to share the power of controling the missions of the Assembly, on equal terms with their brethren of the *majority;* had they been satisfied with any thing short of entire and exclusive domination, no fault would have been found with the Moderator for his selection of that committee, or with that committee for the report they submitted.

This is the true state of the case, and the world ought to know it. If to aim at the objects stated above, and to adopt the obvious and constitutional means for their accomplishment, constitute "*malversation in office*," as Dr. Green has alleged;—that is, "*evil conduct, improper or wicked behaviour, mean artifices, or fraudulent tricks*," as Dr. Webster defines the term; then the Moderator is guilty of the crime of "*malversation*." He and the committee aimed at no other objects, than those stated above; they only wished for a Board that would be a fair and honest representative of the presbyterian church, as a body. And yet Dr. Green tells us, that "it was the report of this committee, which led to those scenes of disorder and confusion, which disgraced the Assembly, and grieved every friend to religion, and the presbyterian church." All this is true. But let it be remembered, that the "*disorder and confusion*" were created by those who insisted on the continuance of a *party* Board, and they themselves in the *minority*. The disgrace brought upon "the Assembly," and the grief excited in the bosom of "every friend of religion and the presbyterian church," were exclusively of their creation. I grant that the report of that committee "produced criminations and recriminations;" but I do deny that it was "flagrantly and intolerably at war with all equity and propriety." Let the case be fairly stated, and there is not an enlightened judge or jury in the United States, that would not decide against Dr. Green. The following are the essential points in the case: The presbyterian church is about equally divided into the Old School and New-School, or into High Church and Low Church. The Board in question are appointed to manage the missionary concerns of the *whole church*, embracing these two schools, which differ "*in some minor points*." The Board, whose term of service would naturally expire at the close of the Assembly of 1831, embraced such a vast majority of the *Old School* or *High Church*, and especially in Philadelphia and its vicinity, that the entire control of missions was thrown into the hands of this party. The Assembly of 1831 had "a decided majority" of members belonging to the New School or Low Church. The committee of nomination appointed by the Moderator, reported a nomination for a new Board, on which they retained a large majority of the old Board, and which give the different views or shades of sentiment held in the presbyterian church, an equitable representation and influence. Though the *majority* in the Assembly, they did not wish, like the minority, the exclusive power and control. And yet this report of the committee, which proposed that the majority should have about an equal share in the management of the missions of the Assembly with the minority, Dr. Green says, was "flagrantly and intolerably at war with all equity and propriety." From the above facts, let the public judge. Let Christians say, whether it is "flagrantly and intolerably at war with all equity and propriety," that the majority should claim the right of having a voice in regulating the concerns of the church. Or are we prepared, as members of the presbyterian church, and as members of this enlightened republic, to sustain the claims of a domineering aristocracy, who, under cover of *exclusive orthodoxy*, pronounce it "flagrantly and intolerably at war with all equity and propriety," for the majority to have a voice in the government of the church? I trust we have not yet arrived at this "*fearful crisis*."

The allegations of the Advocate, that "*the party feelings*" of the Moderator "were manifested, by giving the precedence in speaking to those of his own party, when it equitably and fairly belonged to their opponents; by arresting a speaker who was pressing an argument which he saw to be adverse and perhaps fatal to his wishes; arresting the speaker on some suggestion or pretence of a point of order, and thus breaking the train and force of his reasoning; by throwing out to the speaker on his side of a question, hints and intimations which they might employ with advantage to their cause; and by numerous other acts, sensibly felt, but scarcely capable of description, by which an advantage was given to his friends over his opponents;" I shall not, as they are mere matters of opinion with this writer, attempt formally to repel. Members of the majority sometimes complained to me, that "*the precedence in speaking*" was given to the other side of the house. I never *arrested* "*a speaker*," on either side, when it was not my conviction that he was out of order; and whenever I gave "*hints and intimations*," it was under the impression, that I was acting in obedience to that rule of the house, which requires the Moderator "*to endeavour to conduct all business before the Assembly to a speedy and proper result*." I have but one suggestion to make on this subject, for the special consideration of the editor. It was a new thing for him to be thrown into the *minority*. If he had experienced what many of the New School have done, from year to year, in the Assembly; could he have been placed, as the writer once was, under *his own moderatorship*, and on the opposite side of the question; he would long since have learned, that those things are only every day occurrences, and easily to be borne, which he now deems "*flagrantly and intolerably at war with all equity and propriety*." He has not borne the yoke, in this respect, in his youth, and its pressure, in his old age, is doubly severe!

One thing more, and this communication shall close. In a note, the editor has the following statement:—"The Moderator once requested to be allowed to leave the chair, and speak to a subject under debate. The request was opposed, and he withdrew it.—The indulgence asked was one which had been conceded to some former Moderators, and among the rest to the present writer." In narration the Doctor is peculiarly unhappy; and we find him, in these statements, as usual, *incorrect*.

1. The assertion, that "The Moderator once requested to be allowed to leave the chair, and speak to the subject under debate," is *not true*. The Moderator requested the Assembly to answer the following question:—"Is it proper for the MODERATOR to take any part in the discussions of this house, by occupying the floor, and placing another person in the chair?" This question was reduced to writing, and shown to several members of the Assembly, and the original paper is now in my possession, and can be identified. I took this precaution, because one of my official acts had been recently *misrepresented* in one of the papers printed at Philadelphia; and I intended, if this offence was repeated, to be prepared to show the fact as it was, and thus fix the mark of slander on the person who should be guilty of the crime.

2. The statement, that the "request was opposed, and he withdrew it," is *not true*.—"*The request*" made of the Assembly was, that they would answer the question recorded above, "Is it proper for the MODERATOR, &c.?" This "request" was not opposed. The Assembly was perfectly willing to answer the question; but when it was evinced that there was a strong impression, that the Moderator ought not "to take any part in the discussions," he withdrew the question, without calling for the vote.

3. The remark, that "*the indulgence asked* was one which had been conceded to" "*the present writer*," is incorrect, in one particular, and admirably adapted, in another, to mislead the reader who is unacquainted with the fact alluded to by the Advocate. No "indulgence" was "asked" by the Moderator. He wished no "indulgence." His only "request" was, that the house should settle the principle or rule, in relation to the right of ANY *Moderator*, in a certain case. The fact alluded to, and expressed in doubtful phraseolgy, is the following:—In 1824, Dr. Greene was Moderator of the Assembly, and the Moderator of 1831 was then a member of the house. While a written resolution was under debate, the Moderator took the liberty, without any "indulgence asked," of coming down from the chair, (and in this sense only was the indulgence "*conceded*" to him, for the house did not order him back again), and after penning a substitute for the resolution, he submitted it to the Assembly, and spoke in favour of its adoption, and then returned to the chair. I had been engaged in the debate, in opposition to the resolution, from its commencement; and while Dr. Green was employed as I have just described, one of our most candid and venerable ministers, and of the Old School in theology, and not a member of the house, whispered to me, and said, "If you let that pass without animadversion, you will not do your duty." The course I pursued need not be stated here, as it has no connection with this discussion. No wonder Dr. Green, who could, by prerogative, use "indulgence" un-"asked" and look upon it as "*conceded*," merely because it was not forcibly taken away, was "disposed," as he tells us he "really" was, "to rise and plead for its extension to the existing Moderator."—But while the Moderator of 1831 would return his cordial thanks to Dr. Green, for a meditated act of kindness which was not performed, he will take this opportunity to say, that he had settled it, in his own mind, not to leave the chair, without an expression on the part of the house, that it was the right of the Moderator so to do; and not "to take any part in the discussions," as a matter of mere "indulgence."

In my next number, I propose to give you, by way of conclusion, a summary of the points which have been fairly established in this review and vindication.

With much respect, your's,

NATHAN S. S. BEMAN.

Troy, October, 1831.

From the Boston Recorder.

PUBLIC OPINION.

We copy from the newspapers, the following paragraphs respecting the imprisonment of the missionaries. Will not the spirit of the nation wake—the spirit of liberty, justice, and honour?

"If the American people do not see that justice is done, in the cause of the Georgian missionaries, they are unworthy the liberties they enjoy. We sincerely pray that the subject may be brought to a speedy, just, and constitutional decision; and it belongs to THE PEOPLE to see that this object is effected. If they trust the business to their present agents, their wishes and the cause of justice will be disregarded."—*Journal of Humanity.*

"*Georgia.*—This sovereign state is likely enough to have, ere long, as good a right to her sovereignty, as the piratic states of Barbary, or any other combination of lawless marauders. The *name* of law, with which she invests her acts of violence, can only aggravate the greatness of their criminality."—*Am. Spectator*, (*Washington city.*)

"This act of the Georgia court is without a parallel in the history of our country. Here are men of intelligence, of refinement, and of characters so pure, that the aspersions of their enemies cannot tarnish them in the view of the community; men accused of no crime; peaceable, inoffensive citizens, distinguished for christian philanthropy in behalf of the ignorant and perishing—*cast into prison*, for refusing to take an oath which their consciences would not allow them to take!! We would cast no other reproaches on the government of Georgia than simply to state facts: And if things of this character are tolerated by the citizens of the United States, where, it must be asked, is the boasted liberty of which we have often heard; and what security is there for the civil and religious rights of which so much has been said?"—*Richmond Telegraph*, (*Va.*)

"Dr. Calamy, in his account of ejected ministers, represents it as among the *reigning pretences* or maxims of a former age, "that toleration was mere anarchy; and that princes might with less hazard give liberty to men's *vices*, than to their *consciences*." Calamy has particular reference to the act of uniformity, passed after the restoration of Charles II. which required that "every clergyman should be re-ordained, if he had not before received episcopal ordination; should declare his consent to every thing contained in the book of common prayer, take the oath of canonical obedience," &c. on penalty of losing his place and office. By this means more than two thousand worthy ministers of the gospel were silenced and ejected from their places.—What was the crime of these ministers? They said, impartial posterity has said, it was acting, in religious concerns, according to the dictates of their own consciences.—Their enemies said, it was dissent, it was "*sectarianism;*" or, as a class of modern politicians say of the missionaries among the Cherokees, it was disobedience to the laws. If they had only obeyed the act of uniformity, they might have retained their office and their livings. What a fair, easy, and reasonable condition! So if the missionaries to the Indians had only obeyed the late act of the Georgia Legislature, they need not have been doomed to the penitentiary. What criminals these missionaries are made to be!

The truth is, all laws of the description above mentioned, fall, not upon the lawless and worthless part of the community, but upon the best and most worthy subjects; upon men, who would submit to any earthly sufferings, rather than wrong their consciences, or violate their duty to God. And we do call upon every sober, conscientious citizen, who values those principles of civil and religious liberty for which our fathers suffered and bled, to take some fresh lessons from the page of history, and compare the aspect and bearing of some recent legislative measures in our own country, with those which drove from the old world the best spirits that inhabited it."—*Mirror*, (*Portland, Me.*)

"Allowing, what in our judgment is far from the fact, that the state of Georgia has the right of jurisdiction over the Cherokees and their country, we believe they alone have the honour of classing the refusal to take an oath of allegiance, among felonies, and of punishing it in the same manner that horse thieves, burglarians, highway robbers, &c. are punished. But the clause in the United States constitution, which secures to *the citizens of each state all the privileges and immunities of citizens in the several states*, is directly, and in the most open and bare-faced manner, violated in the case of the missionaries, even upon the principles assumed, and the powers usurped, by the state of Georgia. Can such a state of things be endured in this professedly enlightened, just and christian community? When a number of our countrymen were taken prisoners by the Algerines, and reduced to a state of slavery in that barbarous country, the national government paid a very large sum of money from the public treasury for their redemption. The character of the nation for justice and humanity, as well as the feelings of the friends of these suffering mariners, demanded the most effectual interference in their behalf; and the government would not have dared, even if they had been so disposed, to have refused their exertions. But there was nothing more inhuman, unjust, or oppressive, and certainly nothing more disgraceful, in the case of the Algerine captives, than there is in the case of the missionaries. But it is vain to look for relief or interposition to this administration. The head of it not only disregards treaties, laws, and constitutions, but he even countenances the state of Georgia in their iniquitous system of plunder, injustice, oppression and barbarity. Under these circumstances, the people of the Union, who regard the reputa-

tion of the nation for justice, equity, and righteousness, are loudly called upon to manifest their feelings at this outrage upon them all, and this in a manner that shall make an impression upon the mind of Gen. Jackson at least, if it does not upon that of the people of Georgia. For this purpose there ought to be a general expression of opinion upon the cruel and tyrannical treatment of the missionaries alluded to, and this in such language, as to convince those who connive at, as well as those who practise it, that the nation at large will not patiently submit to the reproach of tolerating such barefaced and intolerable iniquity."—*New-York Daily Advertiser.*

"The New-York Daily Advertiser, in speaking of Mr. Worcester and of the general subject, has the above spirited remarks, and as we think just censure of this extraordinary proceeding."—*Christian (Unitarian) Reg. (Boston.)*

"Language would fail us, to portray our indignation at an occurrence, whose parallel it would be difficult to find in the dark annals of heathen persecution, in the most barbarous ages. Georgia has, in this act of lawless tyranny, and cruel persecution of the missionaries of the cross of Jesus Christ, brought a stigma on the proud escutcheon of our country's glory, which tears of penitence have hardly efficacy to efface. Will the judgments of Heaven slumber, while such scenes are transacting by a people living in so enlightened an age, amid the effulgence of the divine light, and the liberal, expansive benevolence of the nineteenth century?"—*Western Luminary, (Ky.)*

"We do not believe that Christians in Georgia are personally engaged in these unheard of transactions, but they are involved in the disgrace, and must suffer with the guilty. We are astonished at the temerity of their rulers. If they believe in the righteous judgments of Heaven, and that God ever visits nations with judgments for national sins, they must tremble."—*Rel. Intelligencer, (Ct.)*

"But the deed is done; and the foul stain, which ages may not wipe away, has already been impressed upon Georgia's fame, and the character of the American government may not, even in this matter, claim to be spotless."—*Poulson's Adv. (Phila.)*

"If missionaries of the cross are to be chained and imprisoned on such grounds, the liberties of which we boast are, after all, a mere phantom, an empty name. Indians are arrested without knowing the cause, and others on the charge of using violent language to the guard. To what extent these measures will yet be carried, cannot be predicted. Like other acts of which we read, they may yet prove mill-stones upon the necks of their advocates and defenders."—*Charleston Obs. (S. C.)*

"And what induces Gov. Gilmer to take such a course? The last sentence of his letter tells. "The peaceful acquisition of our Indian territory—may depend upon" it.—He *will have* the lands of the Indians; and to obtain them, he will break through whatever principles, and laws, and constitutions, stand in his way. It is not enough that the faith of treaties is broken, and the constitution of the United States violated. The laws, and especially the constitution, of Georgia herself, throw around the rights of the Indians a barrier, which the courts of Georgia say must be respected. But he will not respect it. The constitution of his own state must be disregarded, and every feature which distinguishes the republican government of Georgia from a despotism, must be blotted out, to attain the object. If the people of that state will bear this, they deserve to lie at a despot's mercy."—*Vt. Chron.*

In painful contrast with the above, we find two or three paragraphs representing the conduct of the missionaries as an unjustifiable defiance of legitimate authority, and blaming them for "refusing obedience to the laws of Georgia." "They knew (says one) what the laws relating to the Indian settlements were, and they had no legal, moral, or religious right, to be exempted from their operation!" So then, we have editors in New-England, inculcating the exploded doctrine of non-resistance in good set terms! For shame! Go to Europe, and execrate the memory of the "traitor" Hampden; surrender your conscience at the toe of his Holiness; perform a pilgrimage to the levees of Ferdinand and Miguel; hang around the court of the exiled Charles, and flatter the ear of fallen royalty with slanders against LaFayette and his compeers; or at the feet of Nicholas, breathe curses on the memory of Kosciusko; but be not so basely recreant as to utter these slavish words in the land of your fathers' graves!

POPERY IN THE UNITED STATES.

Peter Kenney, superior of the jesuits in the United States, republishes in the Catholic Miscellany, of the 22d July last, an extract from the doings of the Council of Trent, which declares "*all marriages not celebrated by a Romish priest invalid, and that the parties are perfectly free.*" This is published for the benefit especially of emigrant Papists in this country, and is represented as important for them to observe. It may be asked what has a decree of the Council of Trent to do with the regulation of the marriage ceremony in *this country?* Why, according to the catholic creed, it is just as binding at *this time*, as at the time when it passed. It will readily be perceived, then, that the civil regulations, the laws of our country, must be set aside in this respect, so far as regards Catholics. Suppose Catholics should in any part of our country, in any state of the Union, obtain a political ascendency—have the power of making laws in their own hands—it will at once be seen, that they must, if consistent, consider marriages solemnised by protestant ministers, or by justices of the peace, as invalid, and treat the offspring of marriages not solemnised by their own ministers, as *illegitimate.* This council, it will be recollected, was *infallible;* the prohibition unlimited as to time or place. Catholics cannot, whether as legislators or judges, therefore, recognise as valid any marriage, not entered into in the manner prescribed.

These things are well deserving the consideration of *native Americans;* of all who would preserve our political institutions free from the shackles of ecclesiastical power; who would in fact deprecate a union of church and state.

We hope to be able soon to exhibit facts on this subject, from which the people may be able to form opinions relative to the influence of popery.—*Roch. Obs.*

TEMPERANCE.

RANSOM'S CASE.

Another instance of the dreadful effects of intemperance, is presented in the case of James Ransom, recently convicted in the city of New-York, for the murder of his wife. In pronouncing his sentence, Judge Edwards addressed him as follows:—

James Ransom—After a fair trial, in which you was defended with distinguished ability by your counsel, a jury of your country, at a previous court, have pronounced you guilty of the crime of murder. Upon the application of your counsel, the court suspended your sentence, to enable you to take the opinion of the supreme court upon a question which arose on your trial. That court has confirmed the decision of this; and it now remains to pass sentence upon you. The circumstances attending your case were of a peculiarly atrocious character. Your victim was the wife of your bosom, and by necessary consequences, her happiness mainly depended upon you. Every consideration of justice and humanity required that you should have contributed your best exertions for promoting her welfare. Yet how were these obligations requited? You abandoned yourself to a course of intemperance; you exiled yourself for years from your family; and finally, without even any reasonable cause for complaint, you premeditately inflicted a deadly blow upon her. What a scene of desolation did you spread around you! By one fatal act, your wife was sent to the cold and silent mansions of the dead; your children deprived of all the endearments and fostering care of their mother; and you, rash and ruthless man, are fated to expiate your offence upon a gallows. Upon a review of this shocking transaction, the question naturally presents itself—What could so have perverted your nature; what could so have steeled your heart? The answer is—spirituous liquors. It has had the effect to estrange you from the most endearing relation, from the ties of blood, from your obligations to your fellow beings, and to your Creator. If any further evidence was wanting to manifest the desolating effects of ardent spirits, which have moved like a destroying angel over the land, we have it in the astounding fact, that within the last two months, three men have been arraigned before me on charges of murdering their wives, and each of these offences were committed by intemperate men. As destructive as this practice is to society at large, as distressing as it is to all classes of the community, yet it is indubitably true that none are made to suffer more severely from it than married women. Complaints of abuses from drunken husbands, have increased to such an extent, as to render it necessary that the law should be brought to bear with severity upon them. It is full time that the partners of these abandoned men should be made to realise, that they have, in the laws and ministers of justice, those who are both able and willing to protect them from the brutal violence of their husbands.

The observations which I have made, have not been addressed to you from any desire to wound your feelings:—Heaven forbid: But for the purpose of arousing you to a realising sense of the enormity of your offence, of vindicating the justice of the country, and of awakening the community to the knowledge of the cause and extent of evils existing among them, which cry aloud for redress.

Miserable man! To what a condition have you reduced yourself. With earth and all its enjoyments your connection must cease forever, and you must go away with all your imperfections upon your head, into the presence of your Maker. It can hardly be necessary for me to admonish you of the importance of preparing yourself to answer to Him for your conduct. Circumstanced as you are, with your days emphatically few and numbered, with this world and all its allurements receding from your view, and the prospects of another opening before you, it is not in human nature to be insensible to the importance of preparing to meet your Creator. To Him, therefore, let your most devout supplications be raised; for he will soon be your all: You will have none left but him.

The judge then pronounced the sentence of the law, and directed the execution of the prisoner on Saturday the 7th day of January next.

THE WINE QUESTION IN ENGLAND.

Every medical man, we believe, without exception, who has written or spoken on the subject of temperance societies, either in America or Great-Britain, has declared that the difference between wine and spirit drinking is only a question of degree; that a gentleman who takes regularly only what is considered a moderate quantity of strong wines ordinarily used in this country, consumes more alcohol than a poor man who resorts two or three times a day to the dram-shop; and that very rarely does a case occur, in which the health and spirits would not be premanently benefitted by a total abstinence from all alcoholised beverages and stimulants.—*Chr. Obs.*

Richmond Temperance Society.—A quarterly meeting of this Society was held in the school room of the first presbyterian church, last Monday evening. It was reported to this meeting from examination, that there are *seventy-three houses in Monroe ward, where ardent spirit is sold!* and *that one house advertises twelve thousand gallons for sale!* Twelve thousand gallons! and seventy three houses stored with the liquid fire! Look at the amount: It is sufficient to burn and destroy our city; it is enough to send through half of the state the tremendous curse of drunkenness.—*Richmond Tel.*

City Temperance Society.—At a meeting held at the court house, on Monday evening, Hon. William Sullivan, in the chair, the constitution of a *City Temperance Society* was adopted, and officers chosen. The *pledge* in the constitution, as reported by the committee, contained an exception in favour of ardent spirit as a medicine. After debate, this was *unanimously* stricken out, and the pledge of abstinence stands unqualified.—*Boston Recorder.*

INTELLIGENCE.

From the New-York Evangelist.

CINCINNATI SYNOD.

Our readers will recollect the case of Rev. Mr. Blanchard, editor of the Cincinnati Journal, whose ordination was contested in the Presbytery, and a complaint made to the Synod, on account of his alleged errors in doctrine. We learn from the last Journal, that the case was discussed in Synod from Saturday till Tuesday evening, and ended in the following resolutions:—

"*Resolved*, That in the opinion of this Synod, Mr. Blanchard's sermon, which was the ground of complaint, is too metaphysical in its character; and that on the doctrine of "original sin" and the "atonement," it has such variations from the confession of faith, as merited the disapprobation of the Presbytery; and while the Synod disapprove such variations, they do not judge them of such importance as to demand the interference of the Synod.

"*Resolved*, That Synod judges, that there was not sufficient reason for the ordination of Mr. Blanchard without title.

"*Resolved*, That the Synod sees no good reason to invalidate the ordination of Mr. Blanchard. True copy.

"Wm. Graham, *Tem. Clerk.*

"*Dayton, Nov.* 2, 1831.

We are struck with the similarity of this result to that in the Barnes' case. A clamour is raised, and an outcry of "heresy," &c. But when it comes to the point, those who make the noise are not ready to *act* as they say, but let off the supposed heretic with a censure for metaphysics and unguarded expressions, or "variations" from the standard. Now where is the use of all this? If the man is a heretic, he ought to be rejected. If not, his usefulness is needlessly impaired, and his feelings wounded, by a grave declaration from so large a body, that his preaching is too metaphysical. It were to be wished that those who bring such charges, would either profess no alarm which they do not feel, or if they do feel it would stand their ground.

From the Boston Recorder.

SCHOOLS FOR THE GREEKS.

Extract of a letter from Rev. Josiah Brewer, to the editor of the Boston Recorder, dated at Smyrna, Aug. 27, 1831:—

"Dr. Korck has removed to Negropont, and began a school there. Mr. Hildner's private schools at Syra are doing well; and since that island has refused to obey Capo D'Istrias, he has also been invited to take the superintendence of the large school for boys, from which Dr. Korck was displaced by the government. Most of the islands have thrown off the yoke of the Russian tyrant, and it is hoped that England and France will soon suffer Tricoupi, or some other good man, to take the reins of government. The merchants at home may in consequence of present disturbances, fear that piracy will again prevail, but I think there is little ground for apprehension. The better part of the people have been unwilling to be deprived of the liberty of the press, and to be surrounded by a system of spies, who reported all their opinions, and on that sole ground often procured their banishment. The worthy old Miaulis had, on the part of the opposition, taken possession of the Greek fleet at Poros, but in order to prevent its falling into the hands of the Russian admiral and the government, has just set fire to the whole.

"We confidently trust that a more liberal state of things will soon prevail, in what we have been accustomed to call *liberated Greece.* Then the gospel will have free course, and a wider field be opened for benevolent operations. As yet, however, since the day the lamented Fisk first plead so eloquently the cause of the Greeks, at least since my own efforts commenced among them, there has been no moment when schools of gratuitous instruction would not have been thronged with eager pupils. In such countries and in such a state of society, it is better to appeal to the people than to ask counsel of the government, and especially to have the schools, unlike those taken from Dr. Korck, entirely under one's control."

From the Religious Telegraph.

LETTER FROM ENGLAND.

We are permitted to publish the following extract of a letter from the Rev. Dr. Burder, of Hackney, near London, to the Rev. Wm. C. Walton, of Alexandria, D. C., which, we doubt not, will be highly acceptable to many readers. It is gratifying to observe with what deep interest the revivals of religion in the churches of this country, are regarded by good men on the other side of the Atlantic. And while they are earnestly praying for the influences of the Holy Spirit to descend and revive religion in the places whence our churches originated, ought they not, and shall they not be affectionately remembered in the prayers of Christians in this country? If the Lord shall visit the churches of Great Britain, with such displays of his power and grace in converting sinners, as are witnessed in this country,—it will, no doubt, give a mighty impulse to the great work of preaching the gospel to all nations. It will awaken millions in that empire to come up to the help of the Lord, and spread the blessings of salvation to the ends of the earth. The letter which follows, is dated

Hackney, *June* 22, 1831.

My dear Brother—I was very deeply interested in your kind letter of October. Part of it I took the liberty to transcribe for our Evangelical Magazine, having read it at several meetings of ministers, and having found that it impressed the minds of many. I was particularly struck with the correctness and importance of your remarks, respecting the defective and spiritless manner in which prayer-meetings are too often conducted. Yesterday, I had the pleasure of receiving your letters, which bear the dates of February 7th, and of May 3d; and as I am about to be absent from home for a month, I sit down instantly to reply. I am inexpressibly interested in the accounts you give, and in those which I have received also from Dr. Sprague, of Albany, and Mr. Patton, of New-York, of the astonishing and glorious revivals of religion, at this time going forward in your favoured country. What hath God wrought! How I should rejoice if one or two of those ministers, who have been the most useful instruments of producing such effects, were to visit this country. It would be much easier for *them* than for *us* to make the attempt to hold meetings, bearing some resemblance to your four days meetings. At present it would be very difficult for any of us to induce a sufficient number of persons to enter on such an arrangement. In Hackney, three of our churches, and a fourth in the vicinity, unite in a half-yearly meeting for special prayer. To-morrow will be the return of the day. We meet in our separate churches in the morning at 7 o'clock, and we assemble all together in the evening. We wish all who have it in their power, to spend a considerable part of the day in retired devotion. But, my dear brother, we see around us nothing approaching to that state of deep and anxious feeling, or that spiritual ardour and importunity in prayer for the Holy Spirit, which you have the happiness of witnessing. O that a better and brighter day might dawn upon us!

You refer to the admirable Whitefield. I think with you, that a good life of this burning and shining light is a desideratum. A friend and neighbour of mine told me some time ago, that he had collected ample materials for this purpose, and was at work upon it. I will take the first opportunity of asking him whether the work is in progress.

I am not aware that your excellent little work, on the scripture doctrine of divine sovereignty, viewed in connection with man's responsibility, is printed in this country. I will again take it up, and with a view to further consideration and inquiry.

I have now relinquished my office as one of the tutors in Highbury college, in consequence of finding my pastoral duties quite sufficient to absorb my time and strength, in connection with some little share of agency in the London Missionary Society and some kindred institutions. Our May meetings were, as usual, well attended, and the reports of most of the great societies were upon the whole encouraging. Many of the meetings were held in a new and very splendid room, called Exeter-Hall. The dimensions are 130 feet by 70; but it is badly constructed for the voice. May our country be blessed as yours is, with the glorious effusion of influence from above. Be assured that your letters interest me, deeply, especially on the subject of revivals; and that I am, my dear brother, most cordially your's in our Lord.

H. F. BURDER.

Persecution in Prussia.—The Evangelical Magazine contains the following ordinance, dated at Schwerin, in Prussia, June 26:—

"*Frederick Louis, &c.*—A sect of Anabaptists, separating from the evangelical church, has lately appeared in this country, which seems to have originated in the neighbourhood of Boitzenburg. All police and judicial authorities are hereby enjoined, if any adherents of this sect should be in their district, *and should presume to perform divine worship*, to administer the sacrament of the Lord's supper, or to perform baptism, *immediately to arrest them without respect to persons*, and to give notice to our court of justice in this city, which is commissioned to examine the sectarianism which has spread."

This monarch is no less hostile to civil, than religious liberty. Witness his treatment of the Poles. The Magazine adds:—"How long will blind and presumptuous mortals wage war with the sacred prerogatives of conscience! Arise, O Lord, and plead thine own cause!"

Amherst College.—"On every Thursday afternoon, is a bible exercise in the freshmen, sophomore, and junior classes. For the freshmen year, the recitations are in the historical books of the bible; for the sophomore year, in the prophetical and poetical books; and for the junior year, in the doctrinal books. These recitations are accompanied by familiar lectures from the instructors.

"The *tuition* of beneficiaries of charitable associations, and of other indigent pious youth preparing for the christian ministry, is wholly paid from the fund appropriated to that purpose. About thirty-five indigent students are gratuitously supplied with furniture."—*Con. Obs.*

Jesus Wept.—On Sunday the 20th of February 1831, the verse was John 11th, 35, "*Jesus Wept.*" Mr. L. made it the subject of his sermon. Among his hearers were some members of a family who reside six miles from any regular preaching, and who then for the first time heard of the verse system. They were delighted with the plan, and of course mentioned it at home. A little sister four years old, said "she could learn such a *little* verse as that; such a beautiful verse." She did so, and has since learned *every verse*; thus early commencing to take her spiritual nourishment, day by day.—*Verse Herald.*

Dangerous Institution.—It is said the receipts of the Park theatre, New-York, for a fortnight, were $11,000! And that Forrest's four nights of "the Gladiator," produced $4,400. Where are now the alarmists? Where are the argus-eyed, and trumpet-voiced defenders of the wealth, and safety and freedom of the nation? Here is a single theatre, among half a dozen more in a single city, that takes up more money than both the bible and foreign mission societies. *Washington Spectator.*

REVIVALS.

Protracted meetings are becoming very common in *Massachusetts*, in both congregational and baptist churches.

The baptist church at Southbridge, Mass. enjoys a revival, and fifty-four have been received to the church; among them a good number of children from ten to fifteen years of age, and one whole class in the Sabbath school. Twenty-two were added to the congregational church in the same place.

Holland, Charlton, New-Hampton, North-Marshfield, and Leicester, Mass. and Thompson, Woodstock, and Willington, Conn., are mentioned in the Christian Watchman, as enjoying revivals, and where protracted meetings have been greatly blessed.

In Westford, Vt. sixty have united with the congregational church, ninety with the Methodists and Baptists; and it is stated that "more than one-third of the whole population now profess religion, or have hope in Christ."

In Pendleton, S. C. forty have been added to the presbyterian church, and sixty indulge hope. The blacks are mentioned particularly as sharing in the revival, and giving an uncommonly intelligent account of their feelings.

York, Livingston Co.—A protracted meeting of *nine days* was held at this place, the first of the present month; the result of which was sixty hopeful conversions. So solemn and powerful was the meeting, that instead of being adjourned *sine die*, as usual, it was only adjourned for a week or so, in consequence of other engagements and ill health of the ministers. This meeting (says the Rochester Observer) had been made a subject of special prayer for six weeks previously; and as might have been expected under such circumstances, the hopes and expectations of God's people were not disappointed.

North-Woodstock, Con.—A protracted meeting commenced at this place, on Monday afternoon, the 19th September, and continued till Saturday night. The fruits of this meeting were about ninety hopeful conversions. The revivals in West and South Woodstock, it is stated, still go on with power.

Jefferson Co. N. Y.—The following comes to us from a responsible source, under date of the 1st instant:—

Dear Sir—In addressing you, and through the medium of your excellent journal, the christian community at large, it is my object to give a plain and simple history, so far as a knowledge of facts shall enable me, of the great displays of divine power and goodness, with which of late our county has been favoured.

Detached and imperfect accounts of this work of the Lord, in particular churches, have already gone abroad; but viewing as I do the unusual attention to eternal things, which has been manifested in several of our churches, as produced by one general out-pouring of God's Spirit, I deem it proper that this account should be a general one, of the *Revival in Jefferson County.* And that hereby the riches of God's grace may be magnified, his name honoured, and the hearts of the Lord's people encouraged, is my humble and most fervent prayer.

For some time previous to any remarkable excitement, there was evident in some of our churches, an increased attention to holy things. A deeper and more ruling spirit of piety seemed to pervade the bosoms of Christ's professed followers; and a marked reverence was observed for the ordinances of the sanctuary. Many had presentiments of great things about to be performed. The devout Christian, especially, exercised strong faith in *Him* who is not slack concerning his promises.

At a period so propitious, when circumstances seemed to warrant and even demand extraordinary effort, a protracted meeting was commenced in the village of *Adams.* Deep interest for the result was felt by all who sincerely loved the Redeemer's cause, and desired its advancement. Many were the prayers which were put up, we trust in faith, in different parts of the county, to the great Head of the Church, that he would crown the meeting with the presence of his Spirit. This was in the month of March last. Public exercises commenced on Tuesday, and closed on the Sabbath following. During the three first days, the course pursued was such as is commonly adopted in meetings of a similar nature; but on the morning of Friday, so deep and powerful were the feelings of the assembly, that it was deemed expedient to deviate somewhat from the usual method. God had indeed met with his people; and so sensibly was his presence realised; so awfully momentous appeared the responsibilities of the hour; that it was with the greatest difficulty they could refrain from giving vent aloud to the emotions that swayed their bosoms. Every head was bowed, and every pious heart flowed out to God in deep and fervent supplication. The ear of the Almighty was not deaf to their prayer, and the waters of life flowed freely.

Anxious meetings were continued for several days after the public meeting was suspended It is impossible to state precisely the number of those who were hopefully converted. Many who came from a distance, went away rejoicing in the hope of a glorious immortality. Probably more than a hundred were here the subjects of renewing grace.

Immediately after the meeting at Adams, another commenced at *Rodman*, five miles distant, which continued for thirteen days without intermission. Public exercises were held three times a day, and the usual course was pursued. At this place it is supposed that nearly two hundred gave evidence of a saving change. During the first three days but little was effected, and the aspect of things was dull and cheerless; but on Thursday the prospect was brightened. The cloud of mercy burst suddenly upon the people, and in the short space of twenty-four hours rising of thirty souls expressed a hope of having passed from death unto life. From this time the work progressed steadily forward until the close of the meeting. The population of this village is small; but so general was the work, that of the *few*, scarcely an adult was left unconverted.

On the day following the close of this meeting, (the 25th of April), a meeting of the converts was held at the village of *Adams*, which was addressed by Rev. J. Burchard. Out of more than four hundred who had obtained hopes since the commencement of the work in this little place, about three hundred were present.—This was a season of exceeding interest; and when all arose and sang a favourite hymn, we seemed in imagination to catch the faint echoings of the song in the upper sanctuary. This was, I trust, a day of happiness to many, which will never be forgotten. It was a blessed antepast of that bliss which is reserved for the redeemed above.

On the 2d of May, a meeting commenced at *Evans' Mills*, about ten miles from Watertown, of which Mr. Burchard, who had conducted the two already noticed, was requested to take the direction. Public exercises were continued uninterruptedly for nine days; during which time, by the blessing of God, about a hundred and twenty-five persons were hopefully converted.

On the 17th of the same month, a meeting commenced at *Brownville*, which continued ten days, and resulted in the hopeful conversion of one hundred and fifty souls.

Immediately upon leaving Brownville, Br. B. returned to his own people at *Belville*, to conduct a union meeting between the baptist and presbyterian brethren of that place. In this meeting, sectional and party feeling was wholly laid asaide; and those of different names met and laboured upon the common footing of *Christians*, and servants of the Most High. All were determined to prove God as he had commanded them, and "bring all their tithes into the store-house." They asked for a large portion of the Spirit, and measured their desires rather by the power and goodness of God, than by their own weakness and ill-desert. Their supplications were heard and answered. The moving of the Spirit was like the sweep of an overwhelming flood, bearing away with resistless energy every obstacle that opposed its progress. The mouth of the gainsayer was stopped; and the enemies of the cross, confounded and abashed, looked on in mute astonishment. The powers of darkness seemed to have loosened their grasp upon their victims, and haughty and rebellious men bowed in submission to the offended Majesty of Heaven. For two or three days, rising of one hundred each day expressed hopes of having been born again. To give an idea of the power of the work, it is sufficient to state, that at one time, during a season of prayer in the anxious room, which lasted about fifteen minutes, thirty-seven persons expressed a hope of having passed from death to life; all of whom, so far as I have been able to learn, still exhibit in their lives evidence of the reality of the change.

The village of Bellville itself is small, there being not more than fifty houses; but the people in great numbers came in from the surrounding country. It is impossible to ascertain the exact number of those who entertained hopes during the meeting. Individuals who were engaged in work, and who were enabled, from actual observation, to form tolerably correct estimates, suppose the number to be not less than six or seven hundred. The lowest estimate I have heard would place it between five and six hundred.

This meeting, which continued twelve days, closed on the Sabbath; and on the Tuesday following, another commenced at *Champion*, which lasted seven days; during which about one hundred and fifty persons obtained hopes of eternal life.

From this place Br. B. went to *Woodville*, a small settlement three miles from Bellville, of about thirty families. The meeting here commenced on Friday, and continued till Tuesday of the next week. The anxious room was open until Thursday; when about seventy gave evidence of a saving change. The subjects of this work were, with few exceptions, persons of adult age; many in the middle age of life, and several who had numbered their three score and ten.

The general characteristics of this work have been, deep conviction for sin, followed by an early surrender of the heart to God. Among its subjects are persons of every class and every age. Men of the highest standing have not been ashamed to profess themselves the disciples of the cross; and of the many, who, since the commencement of these meetings, have obtained hope in Christ, there are but very few who do not stand fast in the faith, and give satisfactory evidence of a change of heart.

The means made use of have been, the prayer of faith, and the preaching of the word in a plain and practical manner; pressing home upon the sinner's conscience his guilt before God, and the duty of immediate repentance. With but few exceptions, when the Spirit pressed the audience above measure, there was nothing in the meetings to offend the most fastidious taste. That the enemy of souls should assail the means made use of for his own defeat, is perfectly coincident with divine truth and universal experience: But a christian professor should not think it incredible that God should convert a hundred a day; for I am convinced from what I have seen and heard, that the same amount of moral power which was brought to bear upon the audience at Bellville, and which, under God, resulted in the conversion of a hundred a day, if exerted upon a number proportionably large, (the blessing of God attending it), would be the means of bringing into the kingdom thousands of souls, in a space of time equally short. The church of God must cease to measure themselves by themselves, and take the word of God as a rule of duty and ground of expectation, before we shall see those great displays of divine grace, in the conversion of sinners, which the bible teaches us to expect.

W.

Long-Island.—Extract of a letter to the editor of the Recorder, dated Southampton, Oct. 27th, 1831:—

"This region has shared those precious blessings which have been so richly poured upon our land during the last year. Southampton and Bridgehampton are enjoying the gently distilling dews of divine grace. Easthampton has recently been blest with a copious shower. Protracted meetings were held at these places during the months of August and September. All were blest in some degree. The influences of the Spirit were manifested powerfully in the latter place. More than one hundred have become the hopeful subjects of grace. About fifty united with the church at the last communion. A cloud of mercy seems hanging over Sag-Harbour, and there remains. Only a few scattered drops have fallen. An unhappy dissatisfaction between minister and people seems to forbid its descent. Heaven only knows whether this cloud is to be dissipated by the winds, and the church left torn and languishing; or whether some propitious revolution is to heal the wound that Zion feels."

Pendleton Old C. H. in S. C.—Mr. A. Foster, in a letter to the editor of the Charleston Observer, says:—

"The additions to the presbyterian church at Pendleton Old Court-House, since the 1st of August, are forty; and the number of conversions in the recent revival, is estimated at sixty. On the 1st of August, the church had a day of fasting, prayer, and confession of sins. This had been contemplated several months. While assembled in these devotions, our dear brethren, Rev. Dr. Waddel, and Rev. R. B. Cater, came in, and preached for us, and it is believed that more persons were awakened to a serious inquiry, what shall I do to be saved, at that time, than in any year in the previous history of Pendleton church. Brother Cater continued with us six days, and he also returned at a recent meeting held in the third week of October; in both of which he has been manifestly the means of promoting the revival. Our brethren, Ross, Humphrys, and Dupree, and Mr. Boggs, recently from the Princeton theological seminary, and missionary to Bombay, under the American Board, rendered us essential service. We have directed the anxious to an *immediate* repentance of sin, and surrender of their hearts to the Saviour of sinners.

"The sovereignty of God in this revival was most pleasingly manifest; for it commenced at the very time when ministers and people were surrendering all hope in their own unaided exertions, and were humbly entreating assistance at the footstool of sovereign power, and sovereign mercy. We think the work can hardly fail to have a beneficial influence on the active piety of the church, leading its members to more confidence in the divine blessing on the dili-

gent and faithful use of those means, which God has been graciously pleased to appoint for the extension of his religion. The last two days of our meeting in October, there was much deep and tender feeling manifested among Christians, by many tears, which evidently had been suppressed to the last, and were breaking over farther restraint.

"The blacks have given a numerous and solemn attention to the ministry in this place for two years, and have shared proportionally in the revival. They have given an uncommonly intelligent account of their feelings, both before and after conversion, which proves them not to have heard the gospel in vain. One of the elders of the church, who has been in the habit for many years of requiring his servants to attend church punctually, and to attend at home on Sabbath evenings to religious instruction, in catechism, hymns and exhortation, but without success in any one instance of conversion, has now the happiness of seeing a large part of them either indulging hopes, or under conviction."

WESTERN RECORDER.

UTICA: NOVEMBER 29, 1831.

The Poor.—We are obliged to a correspondent, for directing our attention to an article in the last week's Observer, under the signature of "CONSOLATION," suggesting the importance of adopting some systematic plan, for rendering proper aid to the poor, the approaching winter. Heretofore our efforts, such as we have made at all, have been neglected until the extreme of suffering has awakened our humanity. But common benevolence requires us to take an earlier start, and by the adoption of judicious measures, do what we can to alleviate those evils which we cannot wholly prevent. Let us make the cause of the widow and orphan our own, and pour the oil of "*Consolation*" into the bosom of the suffering.

The plans recommended in the Observer, are for a soup-establishment, by which one dollar would do the good of four in the ordinary way, and also to keep on hand a deposit of wood to be sold at cost. We recollect the philanthropy of a distinguished individual in an eastern city some years ago, who was able on this plan to supply the poor with wood at four or five dollars a cord, while the common price was not far from twenty.

This is a subject in which all our citizens can take an equal interest. Particularly those who "live in ceiled houses," and whose "cup runneth over" with blessings—they should remember the sons and daughters of sorrow and pain,

"and large bestow
From large bestow'd, where nature multiplies
Her fertile growth, and by disburd'ning grows
More fruitful; which instructs us not to spare."

Dr. Ely has published in the Philadelphian, what has been called his "*political sermon*," or as we saw it advertised in Philadelphia, his "*Jackson sermon*," preached 4th July, 1827, and respecting which so many hard things have been said by the infidel and nothingarian folks. "Besides reprinting the sermon (he says) for the subscribers to the Philadelphian, he has published two thousand copies in an *extra*, for gratuitous distribution. It will cost those who receive it by mail one cent, or one cent and a half; and if those who have condemned the discourse without ever having seen it, will now read it, they will confer a favour on the author."

Open and fair dealing is a characteristic trait of Dr. E. For his plainness in calling things by their right names, like Baxter, (we believe it was), who "would call a spade, a spade," he makes some enemies; yet an enemy could never want a more fair antagonist. He has been slandered, and his sentiments grossly misrepresented, in relation to the sermon above mentioned; but he only requires a candid hearing, to meet the approbation of all who love religion. Expressions in the sermon, taken out of their connection, have been perverted to speak dangerous sentiments, and some honest persons have apprehended that this was an undesigned announcement of a deep-laid scheme, by means of a "christian party in politics," to accomplish such a union of church and state, as all good men would make sacrifices to prevent. To such persons, the sermon itself will give a different view of the subject. Those, however, who oppose religion, on account of its conflicting with their selfish interests, it were undesirable to satisfy. Such a union of church and state, as is implied in blending the *spirit of religion* with the administration of government, and with the whole frame of society, would give a death-blow to the principles of selfish and aspiring men. Such a union it is our ardent desire to promote. Such a union—such a result—was a glorious theme among the predictions of God's holy prophets.

Restitution.—The President of an insurance company in Boston, recently received $20, "being over and above the amount which I unjustly demanded, in case of an adjustment of a policy that I had at your office." A gentleman in New-York also received $30, "being a sum of money which I dishonestly obtained from you some years since."

We have frequently spoken of restitution, as a characteristic of our late revivals; and it is this, perhaps, more than any other trait, which has convinced the world that they were the work of the Holy Spirit. The reasoning of *James the Just* is too frequently forgotten:—"Show me thy faith *without* thy works, and I will show thee my faith BY my works. Thou believest—the devils also believe, and tremble. But wilt thou not know, O vain man, that as the body without the spirit is dead, so FAITH WITHOUT WORKS IS DEAD ALSO?"

Protracted Meetings.—The editor of the Christian Index mentions large additions to several baptist churches in Philadelphia and the vicinity; concluding his account with the following remarks on protracted meetings in that region:—

"We have witnessed much of the excitement in the scenes described above, the chief part of which has had some connection with meetings of several days continuance. But truth and justice require us to state, that whilst these meetings have been abundantly useful in eliciting and bringing forth the dormant impressions of former times from the hearts of those who have attended them, there are comparatively few cases, in which the *first* religious concern of those who have been gathered in, occurred on such occasions. Most of those whose experiences we have heard, dated their convictions long prior to the meeting. The meeting was made the means of bringing them to a determination. Before that they were halting, irresolute, hesitating, backsliding, or in some other manner undecided; but when they came into the scope of that kind of prayer and preaching which are ordinarily witnessed at protracted meetings, they were no longer able to restrain their impressions. At the same time, we would by no means undervalue prolonged meetings. Our object is rather to show their great importance, not only in being the means of *originating* the saving convictions of religion;—but much more, in developing the long smothered feelings of those who may have been previously awakened."

The Quaker Preacher.—Gems are not the less valuable for being found in the dirt; and the following anecdote, extracted from Fanny Wright's *Free Inquirer*, is too good to be lost. It illustrates an important principle, and shows how the various grades of talent and mental culture are found useful in the christian ministry. We have often experienced the same feelings with the "leading member" mentioned below, and made the same reflections, on finding that our own standard was not an infallible test:

"The following well authenticated anecdote was related to me some years since. A meeting was appointed in the usual way, by a minister of the society of Friends, who was travelling with the approbation of his own meeting, on a religious account. One of the leading members of the place was not satisfied with either the matter or the manner of the discourse; his mind became confused and agitated; he could not reconcile the inconsistency of one so illy qualified being permitted to undertake a duty so important. To rid himself of the perplexing doubts which assailed his mind, he resolved upon visiting a friend of the same meeting, in whom he had abundant confidence, hoping that if his doubts could not be removed, he would, at least enjoy that comfort which is derivable from sympathy.

"On his way he met his friend. After the salutations had passed between them, and just as he was about to speak of that which had so harrassed him, the other, with a most satisfied expression of countenance, enquired if he had "*ever attended a more favoured* meeting?"

"This unforeseen, and at first, unaccountable interrogatory, led him into a train of reflection, that not only quieted his mind for the time, but served a purpose of general instruction. When he came to consider the variety among human beings, the conclusion was irresistible, that the same instructions could not be adapted to all."

The oldest Sunday Scholar.—At the coronation of the King of Great-Britain, twenty thousand Sunday school children graced the celebration. Among the banners, one bore the inscription, "The man who follows this banner, was one of Mr. Raikes' scholars, in the first Sunday school ever established."

"The man above referred to was a fine looking old man, above seventy years of age. He was greeted by the populace, had the pleasure of shaking hands with many highly respectable individuals, and greatly enjoyed the proceedings of the day."

We last week received a notice (*post-paid*) of a protracted meeting, to be held in some place at the north, to be inserted in the Recorder. By some accident, the notice has been mislaid, and we are obliged to offer this apology for its omission.

There will be a protracted meeting in the reformed Dutch church, in the place generally called Andrewstown, in the town of Warren, Herkimer county, commencing on Tuesday the 27th day of December next, at 11 o'clock in the forenoon. Ministers are affectionately invited to attend.

For the Western Recorder.

AMERICAN QUARTERLY REGISTER.

MR EDITOR—You have frequently spoken of the Quarterly Register, published by the American Education Society; but will you allow me, also, to "show my opinion?" I have read the work with increasing interest since its commencement. For richness and variety of miscellaneous matter, it is not exceeded by any publication in our country. Each number is amply worth the price of the volume, if indeed its value can be estimated by money; and I send this communication, to let your readers know how much a disinterested reader is indebted to this work for some of his best reading.

I have always *borrowed* the work of my neighbours, till the publication of the last number, when it occurred to me, that so valuable a publication should be *patronised*, as well as read. I accordingly, without waiting to reconsider so obvious a thought, immediately subscribed for it, and paid in advance. I recommend others, who wish to put out their money to good interest, to "go and do likewise." W.

Improvement.—What if the same thought should strike some of the readers of the Recorder!

For the Western Recorder.

STOCKTON, (*Chautauque Co.*) *Nov.* 7, 1831.

MR. HASTINGS—I wish, through your paper, to acknowledge the receipt of twenty-six dollars and seventy-five cents, by Deacon H. Look, from the following persons, viz:—

Capt. Uriah Beach, Sangerfield,	$1 00
President of the Female Society, Sangerfield,	10 00
Mrs. Osborn, Sangerfield,	1 00
Widow Williams, Clinton	1 00
Widow Taylor, Clinton,	3 00
Joseph B. Morse, Eaton,	50
Gerrit Smith, Esq. Peterboro,	5 00
Mrs. Catlin, Gorham,	25
Mr. Dwight, Pres. of Geneva Bank,	5 00
	$26 75

The above money is contributed to assist the feeble church and society in this town, which you have already been made acquainted with by brother Winchell, who is now at my house, and has taken his residence with me for the present, and I hope will be the means, under God, of doing good amongst this people. But the society are yet in debt for the house of worship we have bought, and without a minister; but we hope the Lord will send us one, to lead us out into green pastures, by the side of still waters. I am satisfied that you will interest yourself in our behalf. Do pray for us, and those benevolent individuals that have contributed to our necessities. We are, indeed, a feeble band, surrounded by almost every thing called religion, but the truth. It is greatly to be feared that our brethren at the east, in their selections for benevolence, overlook the feeble and destitute churches in this country.

I should be pleased if I had something interesting to write you; but I do not possess any thing very particular, save that a few mercy drops have recently fallen around us. But a supply of true teachers is greatly needed. May the Lord send forth more labourers into the vineyard.

The cause of temperance continues to increase with us. Your's, respectfully,
FOSTER MITCHELL.

THE VERSE-A-DAY SYSTEM.

JOHN XIX.

Tuesday, Nov. 29.—15. But they cried out, Away with him, away with him! Crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

Wednesday, Nov. 30.—16. Then delivered he him therefore unto them, to be crucified.—And they took Jesus and led him away.

Thursday, Dec. 1.—17. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha:

Friday, Dec. 2.—18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Saturday, Dec. 3.—19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

Sunday, Dec. 4.—20. The title then read many of the Jews, for the place where Jesus was crucified was nigh to the city: And it was written in Hebrew, and Greek, and Latin.

Monday, Dec. 5.—21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Tuesday, Dec. 6.—22. Pilate answered, What I have written, I have written.

POLITICAL.

FOREIGN.

Rejection of the Reform Bill by the House of Lords—Rejection of the Hereditary Peerage in France—Surrender of the Polish Army, &c.

By several arrivals at New-York, London papers to the 11th, and French papers of the 13th of October, have been received.

Great-Britain.—The debate on the second reading of the reform bill, in the House of Lords, commenced on Monday evening the 3d of October, and was continued night after night, and until the next Friday morning; when, at about six o'clock, the question was taken, and the result was as follows:—In favour of the second reading, 158; against 199: Majority against the bill, 41. The bill was therefore rejected.

An interesting debate occurred at the sitting on which the question was taken; in which it was opposed by Lord Wynford, Lord Eldon, Lord Lyndhurst, Lord Tenderton, and the Archbishop of Canterbury; and supported by the Lord Chancellor, the Duke of Sussex, and Lord Grey. Lord Brougham made one of his greatest efforts. He concluded in the following emphatic manner:—

"This I know, as sure as man is man, and human error leads to human disappointment, that justice delayed, wisdom postponed, must enhance the price of peace. My Lords, there is yet an awful consideration connected with this subject. You are judges in the highest court in the last resort; and it is the office of a judge never to decide even the most trifling case without hearing every thing. But in this case you are going to decide without a hearing; without a trial. My Lords, beware of standing out on this sacred subject. You may obstruct; you may put off the day; you may give a temporary life to the borough jobber, and postpone the elective franchise to the greatest towns of the realm. But, my Lords, that delay will have no effect in raising the respect of this house, and in conciliating the affections of the people of this country. I call on every one, except those who think no reform is necessary, and they alone can give a consistent vote against this bill: I call on you by this solemn appeal; and remember, my Lords, I am in the same vessel as yourselves: I call on you, I entreat you, and on my bended knees I implore you, not to reject this bill."

Lord Lyndhurst made a short, but animated reply. He closed his speech in the following manner:—"The people, in whose face, and in whose behalf they acted, were a noble and generous people, and if they swerved from their duty from the base motives of fear, that people would turn away from them with disgust and contempt. But if they conscientiously performed their duty, the people, although their decision might not be agreeable to them, would bestow upon them their hearty approbation and applause. This was the crisis of their fate. If they now timidly abdicated their trust, they would never be able to resume it. The rights and liberties of the people, together with their own properties and titles, would be trampled in the dust. Their properties and titles they had received as a trust; and if they suffered them to be disgraced in their hands, they would be degraded for ever. Perilous as their position was, he felt that they stood upon a pinnacle before the face of the world, and if they did their duty as became them, they would receive the approbation of their own consciences, and the applause of an enlightened and honourable community."

The Archbishop of Canterbury, in a short speech, said that he should have supported a moderate reform; but this was destructive. "If it be your lordships' pleasure to pass this bill, I shall be rejoiced to find my apprehensions groundless; and if, on the contrary, your lordships should deem it expedient to throw the bill out, and that popular violence, which I do not anticipate, should result from this proceeding, I will cheerfully bear my share of the general calamity; and I shall have the consolation, for the few years or days I may have to live, of reflecting that I have not been actuated by sinister motives; but that I opposed the bill fairly, and in perfect purity of heart, believing it to be mischievous in its tendency, and dangerous to the constitution."

The debate was closed by Lord Grey, who supported the bill. The vote was then taken. No unusual expression of feeling took place; and their lordships immediately adjourned.

Almost all the dignitaries of the church opposed the bill. Twenty bishops voted against it, and but two in its favour.

In the House of Commons, on Monday evening, on motion of Lord Ellenborough, a resolution approving the conduct of ministers, was passed by a majority of 143—forty more than the majority who voted in favour of the passage of the bill in that house.

What course would be adopted by the ministry had not been ascertained. Some expected a prorogation of Parliament; others, that a number of new Peers would be created, sufficient to overpower the majority against the bill. But at the latest date, the opinion appeared to prevail, that the bill would be again brought forward, with some little modification, and ultimately pass.

The greatest possible excitement prevailed throughout the kingdom, in consequence of the defeat of the bill. In London, Liverpool, and other great cities, business was nearly at a stand. Meetings were called in all the large towns; and the papers were dressed in mourning on announcing the intelligence. But up to the latest hour, there had been no disorders worthy of notice.

France.—In the Chamber of Deputies, Oct. 10, the peerage bill was again taken up for discussion. The question of hereditary descent was under consideration.

Messrs. Jay and Ernouf spoke in favour of the transmission of the peerage by hereditary descent, in a direct line only.

Gen. Lamarque said, that he could understand that the Indians might believe that the Bramins came from the head of Brama; but he could not understand how, in a country not buried in superstition, it could be believed that a father could bequeath his mind and talents to his son.

M. Delamah reproached the ministers, for having, after their late success, given way to false public feeling, and stated, that from a firm conviction that an hereditary peerage was necessary to the stability of the constitution, he felt bound to support it.

The question was then taken; and the numbers were declared to be—In favour of an hereditary peerage, 86; against it, 324: Majority against it, 238.

This is a decisive step towards the eventual destruction of the influence, if not of the existence, of the aristocratic branch of the French government.

Poland.—The affairs of Poland have been brought to a close. On the 16th of September, the corps under Gen. Romarino, consisting of 15,000 men, being unable to escape across the Vistula, passed into Gallicia, laid down their arms, and surrendered themselves to the Austrians.

On the 24th of September, the Russians entered Modlin. The Polish army which had repaired thither from Warsaw, pressed by the Russians, had entirely dispersed; and Generals Rozyski and Kaminiski, with a numerous suite, had retired into Gallicia.

The Prussian State Gazette encourages the belief that the Russian Emperor will not treat the Poles with so much severity as has been apprehended. "The settlement of Poland (it says) will rest upon good and secure foundations. We learn that an amnesty, without exception of persons, will be granted. It is further said that the constitution will be restored, so that the nation will have to regret no loss but that occasioned by the war. Those Poles who prefer leaving their country are readily received on the Prussian frontiers."

A letter from Warsaw, however, dated the 28th September, mentions, that during the two first days of the restoration, upwards of one thousand persons, of all ages and classes, were thrown into prison, and confined with the worst malefactors; and that there were then upwards of fifteen hundred imprisoned, who may think themselves fortunate, if they are not sent to Siberia.

Gen. Paskewitsch has been appointed governor-general of Poland, and is charged with the organisation of the provisional government.

Belgium.—The affairs of the Netherlands are still undecided; but a definite treaty was shortly expected to be concluded between Holland and Belgium, under the mediation of the ministers of the great powers in London.

Important from China.—By the brig Osprey, Capt. Baldwin, which arrived at Charleston on the 12th inst. from St. Helena, in distress, bound to Salem, the following intelligence has been received. The British East-India Company's sloop of war Coote, arrived at St. Helena, the 16th September, with dispatches for England, announcing that the English factories at Canton, had been broken up by the Chinese. The servants attached to the factories had their heads taken off; the likeness of King George was torn down and trampled under foot; the trees in the factories torn up, &c. All commerce between the English and Chinese ceased after the 10th of August; and the British ships had all left Macoa.

DOMESTIC.

Mr. Clay, on the 10th inst. was appointed by the legislature of Kentucky, a Senator in Congress from that state, by a majority of nine votes over Col. R. M. Johnson.

The Madawaska Prisoners Liberated.—We learn from the eastern papers, that Barnabas Hunnewell, Daniel Savage and Jesse Wheelock, the Madawaska settlers imprisoned in Fredericton jail, have been released by the Governor of New-Brunswick, in consequence of a representation made to him by the British minister at Washington. Having been convicted of "a conspiracy to subvert his majesty's authority in that province," they were sentenced to three months imprisonment, and a fine of £50 each. They are now pardoned and "discharged out of custody, upon their respectively entering into recognisance to his majesty, for the payment of the said fines, so imposed upon them, when thereto requested;" an accident, says the Portland Advertiser, which it is understood will never happen.—*N. Y. Com. Adv.*

Distressing Event.—A great sensation has been produced in this community, by the sudden and violent death of Mr. Matthias Cook, of this village, one of our most respectable and enterprising citizens. On Tuesday morning last, about two o'clock, he rose from his bed, went into his shop near by, drank a quantity of the oil of vitriol, and with a sharp instrument inflicted a severe wound in his side. The family became alarmed at his absence, a search was commenced, and he was soon found weltering in his blood. He was removed to his dwelling, and after struggling till four o'clock, in the most excruciating agony, he expired. For some days previous, he had been labouring under a great depression of mind; and there can be little doubt that he was in a state of mental derangement when he committed the act. Several years ago, we understand, he experienced a similar kind of melancholy, tending to insanity. The funeral obsequies were attended on Wednesday, and an impressive discourse was delivered by Rev. Mr. Keep. Mr. Cook was in prosperous circumstances, and very generally possessed the confidence and respect of his fellow-citizens. He has left a widow and eight children, who are overwhelmed with sorrow at this dark and mysterious dispensation of Providence. They need, and they will receive, the sympathies and affectionate attentions of a large circle of friends.—*Homer Observer.*

Duel and Steam-Boat Explosion.—The Cincinnati Commercial Advertiser of the 11th inst. contains a paragraph, stating that on the 8th, "two gentlemen of Louisville, with their friends, crossed over in the steam ferry-boat to the Indiana shore, to settle a difference between them by duel. The boat was crowded with passengers, who went over to witness the scene. After the duel, in which one of the parties was slightly wounded in the head, all hands embarked on board the boat, to return to Louisville, when both boilers burst, and four persons were instantly killed, viz: Mr. Logue, of Louisville, Mr. Crew, of Jeffersonville springs, the engineer and a fireman; one person since dead, and several others wounded, one of whom is not expected to recover. From the number of hats and shoes found, it is feared there were more deaths than are here reported."

Execution.—Dibdell Holt was executed at Buffalo, on Friday the 18th inst. pursuant to the sentence of the court, for the murder of his wife. He addressed the multitude from the scaffold, and confessed his guilt; but said he had never premeditated the deed; nor had he any idea of it, until he raised his hand in anger, being in a violent passion. "He acknowledged that he had long indulged himself in the most violent passions; he had been a sabbath-breaker, an intemperate man, and devoted to vicious habits. He expressed deep sorrow for his conduct, and if he were permitted to live over his days, he thought they would be very differently spent from those he had lived."

Lotteries.—We learn from the New-York Daily Sentinel, that the grand jury, which adjourned on Saturday the 19th inst. after an investigation of two days on the subject of the state lotteries, made presentment to the effect, that the managers had already made sales of tickets to an amount exceeding the sum to which they are limited by law, and that therefore they were unanimously of the opinion that the schemes now drawing are unauthorised.—*Alb. D. Adv.*

Occultation.—Early in the evening of Friday, December 9th, the beautiful planet Jupiter, will, with all his satellites, appear to the inhabitants of the United States, to be eclipsed by the moon, under circumstances the most favourable to observation. A phenomenon, which it is hoped, will not be permitted to pass unnoticed. The immersion will take place on the dark, and the emersion on the enlighted side of the moon.

Internal Improvements in Georgia.—A convention has been held at Eatonton, Georgia, in which it was resolved to recommend the commencement of a system of *internal* improvement. Every friend of civil liberty, every friend of humanity, every patriot, and every christian, must wish them success in this undertaking, and we do hope that it may be literally *internal*; that it may be not only physical, but moral.—*Rochester Observer.*

Revolutionary Soldiers.—Jediah Denison, of Saybrook, and George Griswold, of Killingworth, Conn. both still living at an advanced age, were the first soldiers that entered the fort at Stony-Point, when it was taken by storm. The latter is about 80, and can walk fifteen or twenty miles a day.

MARRIED,

At Manchester, on the 23d inst. by Rev. Mr. Beckwith, Mr. *Gardiner Townsend*, of Floyd, to Miss *Eunice Douglass*, of Manchester.

DEATHS.

At Vernon, on the 18th inst. Mr. *John S. King*, merchant, aged 27, only son of Col. Reuben King, of Vernon. By this striking event, an inroad has been made upon the sweet affections which reign in the bosoms of tender parents, a beloved sister, an affectionate wife, and a numerous circle of relatives and friends. All who knew him, loved him. But affection's tender offices could not save him, else he had not died. The most prominent traits of his character were activity and decision. As a man of business he sustained the full confidence of all with whom he dealt. He was a uniform friend to the measures adopted to promote the sanctification of the Sabbath. From the first he was a warm and zealous advocate for the cause of temperance; nor was he ashamed to own his attachment to this cause, in fact as well as in name. *In every* enterprise to promote the public good, he was not only ready to *co-operate*, but to move forward *in advance*. The whole community in which he lived have sustained a loss; for his entire influence was decidedly given to promote its interests. Three weeks before the Sabbath upon which his funeral was attended, he was present at the sanctuary, and listened to a solemn discourse from the text—"The time is short." By his death, he preached in the most solemn language this sermon to a numerous and crowded assembly, who met to convey his remains to the silent grave. Let him now, by this brief notice, proclaim this solemn declaration of eternal truth in the ear of all whose eye shall turn upon it. Let all who read it believe, and prepare to meet their God. *Comm.*

In Rhinebeck, on the 6th inst. Col. *Henry B. Livingston*, a patriot of the revolution, aged 81.

In Antwerp, Jefferson co. on the 21st inst. Dr. *Samuel Randall*, merchant, of a lingering disease, aged 47.

List of Letters received at the office of the Western Recorder, during the last week.

J. Dickson, Rev. W. J. Bradford, A. C. Parsons, D. Brewster, John Graff, J. M. Chamberlain, S. Branch, A. N. Vantyne, C. Porter, Geo. Brayton, Rev. W. K. Talbot.

SHAWLS—SHAWLS—SHAWLS,
At the Merino Shawl Store, No. 54, Genesee St.

JUST received a splendid lot of Merino SHAWLS, comprising every variety, viz:—

White, scarlet & black Long Shawls,	
6, 7 & 8-4 white Square	Do.
7 & 8-4 scarlet Do.	Do.
7 & 8-4 black Do.	Do.

All free from COTTON, and will be sold cheaper than ever. BARTON & BUTLER.
Nov. 29, 1831. 48

MERINO CLOTHS—Royal purple, Moroon, and other colours, just received at No. 54, by *Nov.* 29, 1831. BARTON & BUTLER.

180 Pieces Plain **GROS DE NAP**, including all desirable shades and qualities; some very superior; some very cheap. Call and see.
Nov. 29, 1831. BARTON & BUTLER.

FOR MILLINERY GOODS, of every description, call at No. 54, Genesee street.
Nov. 29, 1831. (48) BARTON & BUTLER.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.
Utica, Oct. 1, 1831. 40m3

ANNALS OF TRYON COUNTY.
THE Annals of Tryon County, or the Border Warfare of New-York, during the Revolution—[Tryon county then comprised all the state, west of the county of Albany]—just received and for sale by
Nov. 15, 1831. HASTINGS & TRACY.

GEOGRAPHIES.
HASTINGS & TRACY, No. 94, Genesee street, have just received a large supply of the following Geographical Works, which they will sell in large or small quantities:—
Woodbridge and Willard's 8vo. Maltebran, Olney's, Woodbridge's School, Parley's, Worcester's, and Willett's. *Nov.* 29, 1831.

COLD WINTER IS COMING!
THE Subscriber has just received his winter stock of Goods; and he assures his customers and other people that he continues to sell a *shade lower* than at any other "regular built" store in the *state*.
ROBERT SHEARMAN,
Utica, Nov. 29, 1831. No. 62, Genesee st.

BLACK MOSS.
40 Cwt. clean black Florida Moss, just received, and for sale, by ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

MORE CARPETINGS.
9820 Yds. Carpetings just received by the Subscriber, being as usual, the largest and best selected assortment ever offered in this place; and as he makes his purchases direct from the importers, it gives him the advantage of selecting better patterns, and selling at a cheaper rate, than any of his *competitors* in that line of business.
ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

200 Pieces splendid MERINO CIRCASSIANS, just received by the Subscriber: Also, a few pieces MERINO CLOTHS, of superior qualities and fashionable colours; which will be sold cheap for cash.
ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

JUST received, for the *Village Trade*, two pieces *Matteoni's* real ITALIAN LUSTRING; together with most other kinds of fashionable Silk Goods.—Also, a few pieces Ladies' imperial cloth coloured Cambletts, very fine; Thibeteen Handk'fs, a new article; splendid 7-4 white French Gauze Veils, Genoa Velvet Belts, &c. &c. ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.

JUST received, a new supply of Satin and Worsted Damask; Embossed and watered Moreens, with fringes, cords and tassels, for pulpit trimmings and window curtains: Also, Furniture Dimities, Furniture Calicons, &c. Cotton and worsted Fringes, in great varieties, a large lot of Rose and Duffil Blankets, splendid Merseilles Quilts and Counterpanes, Linen Sheetings, Table Linens, &c. A superb lot of Table & Piano Covers: Also, a few pieces of fine Gauze Flannels, Worsted Yarns, Cruel, *&c. &c.* All of which will be sold unusually low, by ROBERT SHEARMAN,
Nov. 29, 1831. No. 62, Genesee st.
☞ A few Curled Hair MATTRESSES on hand, and for sale as above. 48w8

NOTICE.
THE second term of Miss TRACY'S SCHOOL for Young Ladies, will commence on Monday, Nov. 28th. For terms inquire at her school-room, one door west of the second Presbyterian Church in Bleecker street, between the hours of 9, A. M. and 3, P. M.
Nov. 22, 1831. 47w3

NEW WINTER GOODS.
A NEW stock of Winter Goods, just received, consisting of Staple, Fancy and Millinery Articles, in all their varieties; which are for sale cheap—(mark) cheap—no mistake. They will be sold a little lower than at any other store in town, by
SAMUEL THOMPSON,
Nov. 22, 1831. No. 68, Genesee st.

CARPETS, AND HOUSE-FURNISHING DRY GOODS, GENERALLY.
JUST received the following, viz:—White Furniture Dimities & Fringes, Damask & double damask Diapers, Birdseye Irish Diapers, 4-4 & 5-4 Irish and 10-4 Flemish Sheetings, Double damask Table-Cloths, Best quality Quilts and Counterpanes, Embossed & watered Moreens, Drapery Muslins, Furniture Chintzes, of various qualities. Also, 7000 yds. Ingrain, Venetian, Kidderminster, Thompsonville, & Tariffville CARPETS; Brussels, Wilton, & tufted Rugs; Bindings, Stair-Rods, Printed Floor Baizes; Table, Stand, & Piano Covers, &c. &c. For sale cheap, by
Nov. 22, 1831. SAMUEL THOMSON.

CLOAK SILKS & SATINS, Watered Gros de Naps, and fancy coloured Gro de Zins, for sale lower than any one else can sell them, by
47w3 SAMUEL THOMSON,
Nov. 22, 1831. No. 68, Genesee st.

NEW STORE.
THE undersigned have commenced business, under the firm of THOMSON & WRIGHT, at the store formerly occupied by OBEAR, ROPES & Co. near Huntington's Basin, West-Utica. They have an entire new Stock, lately purchased in New-York, consisting of a general assortment of DRY GOODS, DRY GROCERIES, HARDWARE, CROCKERY, IRON, NAILS, *&c. &c.*; which they offer to purchasers from the country or village, at low prices.
☞ Cash paid for Pork, and most kinds of Produce.
EBENEZER THOMSON.
FRANCIS WRIGHT.
Utica, Nov. 22, 1831. 47

BRASS ANDIRONS, &c.
JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by
Nov. 15, 1831. JAMES DANA.
☞ A consignment of *Maynard & Noyes's* INK and INK-POWDER, for sale as above. 46

CHAINS, &c.—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3*d.* cut to 5 1-2 inch spike, and 6, 8 & 10*d.* wrought Do. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

SADDLERY.—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by
Nov. 15, 1831. JAMES DANA.

CUTLERY.—A new supply of Cutlery, direct from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

200 dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,
Nov. 15, 1831. No. 88, Genesee street.

COLD PREVENTIVES.
SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

G. MANCHESTER,
DRAPER & TAYLOR—No. 130, *Genesee St.*
HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Cambletts, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.
Utica, Oct. 4, 1831. 40

HARDWARE.
JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.
Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery,* and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

CARPETS, RUGS, OIL-CLOTHS, &c.
THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.
ROBERT SHEARMAN,
Oct. 10, 1831. No. 62, Genesee st. Utica.

GRAND CABINET ORGAN.
THE subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

POETRY AND MUSIC.

From the Utica Sentinel & Gazette.

DEATH AND THE MAIDEN.

"Come, maiden, come out from the youthful throng,
With thy laughing eye, and thy voice of song;
Come down from thy father's ancient halls,
From thy happy home and its cherish'd walls;
Thine eye is bright, and thy cheek is fair,
But the cold earth-worm shall revel there,
For I come with my damp, destroying breath,
To bear thee down to the shades of death."

Oh, stay, grim death, till the summer flies,
'Till the lily fades, and the violet dies,
For I cannot leave these blooming bowers,
Oh, no, I must wither with the flowers.
Oh, stay till the summer roses fade;
Oh, stay till the birds forsake the shade,
Then bear me down to the silent tomb,
'Tis meet to die when the world is gloom.

Come, maiden, come, for the flowers are dead,
And the music of the groves has fled,
And the vines that cluster'd round thy bower,
Have sunk 'neath autumn's withering power;
Come, for the summer's bloom is past,
And the stormy spirit is coming fast,
And the raven croaks in the hollow tree,
Then haste, maiden, haste, and follow me.

Oh, nay, there is one that loves me well,
And I cannot go with thee to dwell;
He waits for the winter evening hour,
To lead me to the bridal bower,
Oh, take me not when my heart is glad,
But stay till his coldness make me sad;
Stay, stay till his love hath ceas'd to be,
Not soon, I ween, wilt thou come for me.

Come, oh come, for thy joys are o'er,
And thy early hopes are thine no more;
The rose that bloom'd on thy cheek is fled,
And where is the light thine eye once shed?
He that once lov'd thee, his heart is cold,
He loves thee, not as in days of old,
He hath caus'd the bitter tears to flow,
Then come with me to the shades below.

O, call me not, though my heart is woe,
I love my child, and I cannot go;
The little flower that God hath given,
Oh, let me fit its soul for heaven,
For none would guide in a world like this,
Its infant feet to a land of bliss;
And its soul in guilt would be beguil'd.
No, I cannot go, for I love my child.

Come, lone one, come, for thy widow'd heart
Hath none belov'd from whom to part,
The child that heaven in pity gave,
I have lain it low in the silent grave,
And those you lov'd in the days gone by,
Beneath the "clods of the valley lie:"
There is none on earth to weep for thee,
Then, lone one, come and follow me.

They laid my child in the dark cold grave,
Where the mournful yews and cypress wave,
And I strew'd wild roses round its tomb;
Oh, let me live till those roses bloom;
For daily I sit me down and weep,
Where the loving and the lov'd ones sleep,
And when I have seen those roses bloom,
I will go with thee to my long lost home.

I come, I come, and my arm is strong,
Follow me down to the sleeping throng:
The flowers you strew'd round the lov'd one's clay,
Have budded and blossom'd, and wither'd away,
Then cross with me death's stormy main,
The end is bliss, but the journey pain;
My arrow is sure, and strong my bow,
So haste with me to the shades below.

Whitesborough. F. M. B.

MISCELLANEOUS.

If British writers never do more injustice to our national character, than in the following article, there will be very little ground of complaint. It is a happy circumstance that the custom censured so justly, is for the most part confined to particular sections of the Union:—

DUELLING.

Extracted from the Monthly Magazine, London.

America has lately added to our examples of transatlantic gallantry in these matters.—A pair of doctors, quarrelling for something or for nothing, took out their pistols. They fired and missed during a round or two; but their open determination was death. Accordingly they went on with their shooting, advancing nearer each other at every round, until the arm of one of them was broken.—But this was not the compact. They must go on. The wounded man took his pistol in his left hand, fired, and broke his antagonist's arm. This of course could satisfy neither of the heroes. At last they both gained their object. They fired together; the challenger received the ball in his heart, and died on the spot. The challenged received the ball in his lungs, and died in three hours. While he was lying on the ground, he inquired the result of *his* last bullet; and on being told that it had done its business, expressed himself a "happy man" and said, now he could die contented.

And this is duelling; the honourable arranger of scruples, the delicate washer out of stains, the curer of scandals, and general peace maker of society! Or is not this unequivocal barbarism, wilful murder? a determination to shed blood without mercy? And yet our laws slumber over such things. The judge pronounces a formal reprobation, about which neither he nor any body else cares a jot. The jury smile; the criminal arranges his curls, and prepares for a new celebrity among the fair! The verdict lets him loose; the mob huzza him; the ladies adore him; the gentlemen extol his heroism; and thus a scoundrel, black with malice and revenge, and dipped in blood from head to heel, a human tiger, is triumphantly sent forth to prey upon mankind.

Common sense is as rare among nations as among men; and no stronger proof can be required of the fact, than the toleration of duelling in any civilised country. The whole spirit of duelling is not merely an anomaly in public manners, but an insult to the first principle of law, which declares that no man shall be a judge in his own quarrel, much less the executioner. As to the actual circumstances, what can be a more extraordinary violation of common reason, than that the formality of a murder makes the murderer innocent. The duellist puts himself in a situation to kill; and in the generality of instances, without the common excuses for bloodshed. The duel is seldom a matter of passion, often of no actual injury whatever. In nine instances out of ten it is a matter of *etiquette*. But we are to be told that the challenger exposes his life equally with that of the challenged. Yet if two butchers in a market attack each other with their knives, and one of them is killed, the other is hanged. Yet here we have more than the palliatives that are to make the duel innocent. We have the equal danger, the violent passion, and the coarser and more violent habits of life or profession, probably drunkenness at the moment; and yet with all these palliatives, the butcher is hanged. But if the butcher had written a cool note to his fellow butcher, instead of arousing his passions by a curse or a blow; if he had appointed Hyde-Park for the place of putting him to death, instead of the site of Clare-Market, and had blown out his brains with a pistol, instead of stabbing him to the heart with a knife, the butcher would have figured as a well bred person, who had done a well bred deed; the murder would have been a deed of honour, and the murderer would have established a character in society, as one "who had killed his man."

The argument, that society is kept in order by fear of the pistol, is nonsense, and is repelled by the fullest evidence; that the most civilised nations of the ancient world knew nothing of duelling; that in the most intelligent and accomplished classes of modern life, a duel is the rarest of possible occurrences; that, among the classes of society which are especially prohibited by custom, from this guilty mode of arbitrating their differences, (the clergy and the judges, for instance), we find no want of mutual civility; and that there are more duels concocted among the vulgar and unmannered haunters of the coffee-houses and the billiard table, than in all other society.

It will be even universally found, that as duelling ceases to be the habitual mode of deciding opinions, civilised manners become more habitual, and for the obvious reason, that where mutual concession has not the stigma of mutual fear, it is the natural course of honest and educated minds. If we are to be taught that the cessation of duelling is the result of civilisation, the argument only shows that duelling is contrary to the advance of society. But the truth is, that until duelling has ceased to be the habit of a country, mutual civility can make no progress. Ireland is still, most unhappily, the most duelling part of the empire. The consequence results in its being the most uncivilised. A duelling regiment is always notorious for general want of discipline, and for being unserviceable in the field. A regular duellist in society is generally a ruffian in his manners, as he always is a scoundrel in his principles, if not notoriously a black-leg by profession.

CONSTANTINOPLE.

The following letter to the editor of the New-York Daily Advertiser, contains the most particular account of the late fires in Constantinople, that we have seen:—

CONSTANTINOPLE, *Sept.* 7, 1831.

Since my last communication from this quarter, we have experienced a vicissitude of evils hardly to be conceived, or even described. On the second of August, during a gale from the northwest, a fire commenced in *Pera*, (the part inhabited by the Franks), and being to the westward of the city, its ravages did not cease until the whole place was laid in ruins; and so complete has the destruction been, that hardly a remnant of wood, a foot square, is to be found, in the whole space formerly occupied by the city. All the palaces of the foreign ministers, (with the exception of the Austrian), have been destroyed. So rapidly did the conflagration extend, that the inhabitants had only time to save themselves, in the clothes they had on at the time. Money, plate, jewels, all were destroyed. The number of people thus deprived, in a few hours, of house, home, and all they possessed, is variously estimated at from 100,000 to 130,000; and the number of buildings from 15,000 to 20,000; not a vestige remaining but the stone foundations and walls of those entirely built of stone. The poor sufferers in general sought refuge, for the first few nights, under the trees, and among the tombs, at the great Turkish burying ground. The Sultan, with great humanity, caused bread to be issued to them; and directed that the soldiers, occupying the large barracks near the burying ground, which are capable of containing 14,000 men, to evacuate them, and the buildings to be appropriated for the sufferers by the fire. His majesty also sent a considerable sum afterwards, to be devided among them; and the Sultana made a handsome donation. At the period when the fire commenced, great uneasiness existed among the Turks. The plague had made its appearance; and a new malady, now discovered to be the Indian cholera morbus, had commenced its ravages; so that this devoted country seemed to have at once poured upon it all the wrath of heaven.

The evils and sufferings recited are not all. Shortly after the destruction of Pera, fires commenced in the city; and hardly a night passed without the destruction of 200 to 400 houses. On the 2d inst. a fire commenced in a very populous part of the city; and, it is said, from 12,000 to 20,000 houses were destroyed. It raged for twenty hours and upwards. In this country, it is well known, the dissatisfied take this means of evincing their feelings; and the dread of a commotion of some kind keeps the poor Franks in a state of suffering which cannot be described. I learn, however, that the government is not idle. The ministers are in constant attendance; and some very energetic measures will soon be adopted.

The general belief is, that these disasters are attributable to the Janissaries, many of whom are now mingled among the new levies; but it is said that the government has discovered their machinations; and daily executions show, that a stop will soon be put to these outrageous proceedings. The Sultan continues to improve the country by the introduction of European arts and artists.—He has established a large tannery, under the management of an English gentleman; and a vessel has just arrived from London, with several steam engines, for the arsenal, &c. His troops are daily improving in tactics; and he is rapidly adding to her marine.

I formerly intimated, that, in point of religious instruction, this was indeed a barren spot, although one of great importance.—Our Missionary Society, with keen and laudable zeal, has not allowed it to pass unnoticed. Mr. Goodell (one of the most indefatigable men) has been sent here, and is now using his efforts in this distant quarter; and I sincerely hope they will prove successful.

Com. Porter has arrived, and taken a house at Buyukdere, on the Bosphorus. Mr. Goodell performs divine service every Sabbath at the Commodore's, where all the Americans now here, and some Englishmen, attend. The invitation is general to all who understand the language.

From Badger's Weekly Messenger.

REAPING IN HEAVEN.

Rev. Mr. Kirk, of Albany, while preaching a sermon in Rev. Mr. Parker's church, corner of Washington and Dey streets, New-York, on the duty of perseverance in well-doing, made the following striking illustration:—

A Sunday school teacher in England, going to his class, sees a little ragged boy by the way-side, and carries him to his school, and endeavours to interest him in religious instruction. The levity of the child's mind, his wandering eyes, and seemingly irreclaimable habits of inattention, render this an apparently hopeless task. Sunday after Sunday, unavailing attempts are made to interest the mind of this boy. The words of truth and soberness made no impression, and a season of deep discouragement succeeds in the teacher's mind, in regard to the little fellow, who seems so far removed from the influences that affect most minds. The teacher, about to give him up as one on whom all his strength and time are wasted and thrown away, bears his case to the throne of mercy, and there, almost without hope, resolves to persevere a little longer. In a short time, the teacher thinks he discovers a small ray of hope, a little softening on the surface of the boy's heart. Soon the tear starts and rolls down his cheek; and at last the extorted cry breaks from his heaving bosom—"What shall I do to be saved?" The teacher takes him apart and points him away to Jesus. He sees by the eye of faith, as it were, the Holy Ghost coming down in baptismal power upon the soul of this little fellow, renovating him, soul, and spirit, and faculties, and filling him with strange joys, new hopes and purposes. He leaves the school: The teacher loses sight of his pupil for a season.

By and by a young man finds his way into the heart of China, and commences the translation of the holy scriptures into a language spoken by the darkened millions of that vast empire. His labours attract the attention of the christian world. What is this teacher's surprise and joy, *to find that* this same man was once the little subject of his discouraged efforts and almost hopeless prayers!

The teacher dies, and in heaven does a poor Chinese come home to glory. He asks with wonder, "How did you find your way here?" The redeemed pagan answers—"One of Morrison's bibles taught me the way of eternal life." Others follow from China. They are souls saved through the instrumentality of Morrison; and Morrison was the little Sabbath scholar! Oh! now that teacher is reaping his harvest. As years roll away, his harvest comes in more and more. Oh, what a harvest he is reaping.

From the London Record.

SHOCKING MURDER BY A POPISH PRIEST.

We have received more precise information on the circumstances of the case of the Rev. Mr. Hughes, respecting the death of James Reynolds. On the evening of Monday, the 18th inst. a young man and woman, accompanied by some friends, went to the priest's house to be married. The parish minister, Mr. Dogherty, was not at home; but his curate, Rev. Mr. Hughes, was in the house baptising a child. The party wished to gain immediate admittance to Mr. Hughes, who felt enraged by their noise, and, calling them a parcel of "scrubs," attempted to drive them out of the house; in doing which he gave several of the party a box, and as he got near the door he seized on a wooden bolt, used for fastening the hall door. This was wrested from him in the scuffle, but he subsequently recovered it, and pursued Patrick Reynolds into the street with it, and not being able to overtake him, was returning to Mr. Dogherty's house, when he met James Reynolds, who threw himself on his knees and implored his reverence's pardon, if he or any of his friends had offended him. While Reynolds was in this attitude, the priest, raising the bolt with both hands, gave him a blow on the head, of which he died the following day. From ten to fifteen persons were present when the blow was given in the public street of Mohil, amongst whom were his brother, and other near relations. Yet on the coroner holding an inquest, *not one person* could be found to give evidence as to who the person was that gave the fatal blow, (three persons, however, have stated, that the deceased said the blow was given by the priest); neither would the friends of the deceased permit the coroner, or his jury, to examine the wound; and the constables, who were there to preserve order, were rather roughly handled by the mob, while the coroner was trying to hold the inquest: And thus, in some respects, the ends of justice have been frustrated, as far as regards the inquest, for the present; for while it was going on the delinquent quietly walked out of town, disguised in a great coat, and white hat, and, it is supposed, is now on his way to France.

Since the inquest sat, the mother of the deceased has, I am informed, burned the bolt by which her son was killed. Nothing, it is stated, will induce them to prosecute the priest, even if he can be found.

RELIGIOUS NEWSPAPER IN FRANCE.

The friends of evangelical religion, under whose auspices "The Sower," a semi-weekly religious paper, is about to appear, think it extremely desirable that their journal should be placed *gratuitously* in the reading-rooms, coffee-houses, &c. of Paris, and the departments, where it may attract the attention of multitudes who would otherwise remain in utter ignorance of true religion. It is intended to give the paper a high character.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 00a5 05	Sole, oak tanned, lb.	22a30
Pearl do.	5 25a5 50	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould	11a12	Undressed do.	1 50a2 50
Dipped	9a11	*Molasses.*	
Clover-Seed.		New-Oricans, gal.	32a33
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana	11a12	Sperm, summer	77a78
Java	12a13	—— winter	94a95
Cotton.		Linseed,	1 03a1 10
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	7 25a7 50
Alabama	9a12	—— prime	4 75a5 00
Feathers.		Pork, mess	12 50a13 00
Live American	34a36	—— prime	10 50a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	10a11
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 00a6 12	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb.	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 94a6 12	—— brown	6a8
Rye flour	4 62a4 75	New-Orleans	6a7
Indian meal	3 46a3 50	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb.	10a11
Rye	86a88	*Teas.*	
Corn, north yellow	65a66	Bohea, lb.	40a46
Oats	45a47	Souchong	56a75
Barley	1 25a1 30	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	12a13	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	56 00a59 00	Common	35a40
—— hhd.	35 00a40 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

WOODBRIDGE'S SCHOOL GEOGRAPHY—IMPROVED.

THIS day is published, the *Fourteenth Edition* of "Rudiments of Geography, on the principle of Comparison and Classification," with a School Atlas, on an improved plan; by Wm. C. Woodbridge, editor of the "Annals of Education and Instruction," and author of a system of "Universal Geography for Colleges and the higher Classes of Schools."

☞ This fourteenth edition of the School Geography has been greatly improved, by the addition of the most recent information of changes and new discoveries. New illustrations, with engraved views of the principal public buildings in the United States, and of the principal cities in the world, have been added. The Maps for the Atlas are from steel plates, engraved from new drawings, and from the best authorities. The Maps of the *four quarters of the Globe* are from new and original projections, drawn on the same scale, exhibiting each country in its natural connexion, comparative size, and relative situation, both as it regards the land and water, (the only possible method of producing correct impressions.) To the Atlas there is added a map of the Pacific ocean, including Australia, &c.; a chart of the principal animals of the world in their respective regions; a comparative chart of the magnitude of countries, states, seas, &c.; plans or maps of the principal cities of the United States, on an enlarged scale; with a view of their bays, harbours, and environs. A series of questions on the several charts has also been added to the present edition. The paging of this edition corresponds with the former, and will be used in connection, without difficulty. No advance has been made in the price on account of the additions. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher, with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. The inductive method is adopted, and the interest of the pupils properly excited. At no time has the demand for this book, through the United States, been so great as at present.

For sale by the principal Booksellers in the United States. In Utica, by HASTINGS & TRACY, and WILLIAM WILLIAMS.

Utica, Nov. 8, 1831. 45w4

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston. Price 12 1-2 cents.

Oct. 11, 1831.

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

Utica, Nov. 5, 1830. WILLIAM PAUL.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY, Executors, &c. of D. Lynch, dec'd.

S. B. ROBERTS, Att'y. 29w24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. E.

Utica, Jan. 1, 1829. WILLIAM CLARK

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. Infuture, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you *sent me* a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAIN